ANNUAL BIBLIOGRAPHY

OF

INDIAN HISTORY AND INDOLOGY

VOL. IV

FOR 1941

BOOKS AND ARTICLES ON
INDIAN HISTORY AND INDOLOGY IN GENERAL
PUBLISHED DURING THE YEAR 1941
WITH WHICH ARE ADDED PUBLICATIONS OF
ISLAMIC WORLD

BY

BRAZ A FERNANDES



BOMBAY HISTORICAL SOCIETY
BOMBAY
1946

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PRINTED AT
ST. JOSEPH'S INDUSTRIAL SCHOOL PRESS,

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PREFACE

This volume was intended to be a double volume, covering the years 1941—42. It was a step proposed particularly to reduce the time lag, but owing to the Government's restriction on the use of paper we were not entitled to use more paper than we used for Vol. III. Besides, it became obvious that a double volume would involve us in substantial cost, which under present financial condition, we cannot afford. The plan had, therefore, to be dropped and only a single volume for 1941 issued.

Added to our financial stringency, the unrest in the country, difficulties of speedy communication, and the prevailing strain on our printers, heightened the gravity of the situation. This will explain how this volume has taken so long to appear.

Vols. V and VI will be double volumes, covering the years 1942—43 and 1944—45 respectively. Would that one could hope that it would be made practicable to expedite publication of Vol. V which is practically ready for the press. We are extremely anxious to reduce the time lag and render the maximum service to scholars. We have taken in hand also Vol. VI, and we trust, this plan for reducing the time lag, will have the approval of scholars.

A new feature in this volume is the inclusion of Reviews. Reviews of important books which have appeared during the year, irrespective of the year of publication of the books, have been included. In this case, the titles are shown in square brackets.

The world conditions have greatly affected the collation. Many European and American journals and Indological

publications have not reached this country; even many Indian journals have appeared sporadically, with the result that this volume remains incomplete. However, in conformity with our usual practice, the publications which are omitted here will be included in the next volume.

It is our desire to present to scholars a bibliography as complete as we can make it. We therefore, once more appeal to the institutions devoted to Indic studies and the learned Societies to supply us with their publications. We believe that however energetic may be our personal efforts, these efforts will not succeed to the full unless there is co-operation from outside.

We take this opportunity of thanking the Publishers and Authors who have helped us by sending their publications. We have again to thank Dr. P. M. Joshi, the Chief Librarian of the Bombay University, and his staff, for their help in the collation of this volume.

BOMBAY,
January 15, 1946. B. A. F.

ABBREVIATIONS

Ed. ... Editor, Edited by
Edn. ... Edition
Pub. ... Published(s), Published by
Tr. ... Translator(s), Translated by

LIST OF PERIODICALS WITH ABBREVIATIONS USED

ABIHI. ... Annual Bibliography on Indian History and Indology. *Pub.* Bombay Historical Society, Bombay.

ABORI. ... Annals of the Bhandarkar Oriental Research Institute. *Ed.* A. B. Gajendrakadkar, and R. N. Dandekar. *Pub.* The Institute, Poona. Twice a year.
Vol. XXII (1941).

AI. ... Ars Islamica. The Research Seminary in Islamic Art. Institute of Fine Arts, University of Michigan. 11¾″ × 8¾″.
Vol. VIII (1941)

AOR. ... Annals of Oriental Research of the University of Madras. *Pub.* The University, Twice a year. Each article is paged separately.
Vol. V. (1940–41) Pts. 1 and 2.
VI. (1941–42) Pt. 1.

AP. ... The Aryan Path. *Ed.* Sophia Wadia, "Aryasangha". Malabar Hill, Bombay 6. Monthly 9¾″ × 6½″.
Vol. XII (1941) 12 parts.

AR. ... The Asiatic Review. Incorporating the Proceedings of the East Indian Association. *Pub.* East & West, Ltd. 3, Victoria Street, London. Quarterly., 9¾″ × 6″.
Vol. 37. No, 129 (January), No. 130 (April). No. 131 (July), No. 132 (October).

Asia. ... Asia. Monthly Magazine; *Ed.* Richard J. Walsh. *Pub.* Asia Magazine, 40, East 49th Street, New York. 11½″ × 8½″.
Vol. XLI (1941) 12 parts.

Aty. ... Antiquity. Quarterly Review of Archaeology. *Ed.* O. G. S. Crawford and Roland Austin. 24, Parkend Road, Glouscester, England. 9½″ × 6½.
Vol. XV (1941). No. 58 (June), No. 59 (Sept.)

BaV. ... Bharatiya Vidya, Journal of the Bharatiya Vidya Bhavan. *Ed.* Manilal Patel, Andheri, Bombay. Twice a year. 9¾″ × 6¼″.
Vol. II (1941) Pt. 2 (May)
III (1941) Pt. 1 (Nov.)

BDCRI. ... Bulletin of the Deccan College Research Institute. *Pub.* The Deccan College Post-Graduate and Research Institute, Poona. Three times a year. 9¾″ × 6½″.
Vol. II. (1941) Pts. 3-4 (June)
III. (1941) Pt. 1 (Nov.)

BISMQ. ... Bharata Itihasa Samshodhaka Mandala Quarterly. (Marathi text.) *Pub.* The Mandala, 312/3, Sadashiv Peth, Poona 2.
Vol. XXI (1941) No. 3 (Jan.) No. 4 (April)
XXII (1941) No. 1 (July)

BIVG. ... Boletim do Instituto Vasco de Gama (Portuguese text). *Pub.* Instituto Vasco da Gama, Nova Goa. Quarterly, but now published twice a year. 10″ × 7″. No. 49 (1941), No. 50 (1941).

BMC. ... The Burlington Magazine for Connoisseurs. *Pub.* The Burlington Magazine Ltd., 16a, St. James' Street, London. (*The American edition is identical with the English edition.*)
Vol. LXXVIII (1941) January—June.
LXXIX (1941) July—December.

BmV. ... Brahmavidya. The Adyar Library Bulletin. *Ed.* C. Kunhan Raja; *Pub.* The Adyar Library, Adyar, Madras. Quarterly. 8½″ × 5½″.

Vol. V (1941) Pt. 1 (Feb.) Pt. 2 (May), Pt. 3, (Oct.) Pt. 4 (Dec.)

Each article paged separately.

BPP. ... Bengal: Past and Present. Journal of Calcutta Historical Society; *Ed.* Percy Brown. *Pub.* The Society, 3. Nawab Abdur Rahman Street, Calcutta. Quarterly, but now published twice a year.

Vol. LX (1941) Pts. 1 and 2—Serial 121—22 (January—June)

Vol. LXI (1941) Pts. 1 and 2—Serial 123—24 (July—Dec.)

BRVRI. ... Bulletin of the Rama Varma Research Institute. *Pub.* The Institute, Trichur, Cochin State. Twice a year. 9½″ × 7¼″.

Vol. IX (1941) Pt. 1 (January). Pt. 2 (July).

BMFA. ... Bulletin of the Museum of Fine Arts. *Pub.* The Museum of Fine Arts, Boston, Massachusetts, Bi-monthly, 10½″ × 6¾″.

BSOS. ... Bulletin of the School of Oriental and African Studies (University of London). *Ed.* Prof. R. L. Turner; *Pub.* The School of Oriental and African Studies Library, Clarance House, 4, Central Building, Mathew Parker Street, London. Bi-monthly, 10½″ × 6¾″.

CR. ... Calcutta Reveiw. Third Series. *Pub.* The University of Calcutta.

Vol. LXXVII January—March.
LXXIX April—June.
LXXX July—September.
LXXXI October—December.

EHR. ... The English Historical Review. *Ed.* J. G. Edwards and Richard Pares. *Pub.* Longmans Green & Co. Ltd., 43. Albert Drive, London.

Vol. LVI (1941) No. 224 October.

EI. ... Epigraphia Indica and Record of the Archaeological Survey of India *Ed.* N. P. Chakravarti; *Pub.* Manager of Publication, New Delhi. Quarterly, 11″ × 9″.

Vol. XXVI. Pt. 1 January.
Pt. 2 April.
Pt. 3 July.
Pt. 4 October.

EIM. ... Epigraphia Indo-Moslemica. Published under the authority of the Government of India, *Ed.* G. Yazdani, Director of Archaeology, H. E. H, The Nizam's Dominions and Government Epigraphist for Moslem Inscriptions.

Vol. for 1937—38, published in 1941.

ER. ... The Educational Review. *Ed.* S. Kannan, 2/16, Mount Road, Madras. 9½″ × 7″.

Vol. XLVII (1941)

Exr. ... The Examiner. A Catholic Newspaper and Review. *Ed.* H, Roper. *Pub.* The Examiner Press, Medows Street, Bombay. Weekly.

Vol. 91 (1941)

GJ. ... The Geographical Journal. *Pub.* Royal Geographical Society. *Ed.* Arthur R. Hinks. Kensington Gore, London. Monthly, 9½″ × 5¾″

Vol. XCVII. January to June. 1941.

GM. ... The Geographical Magazine. *Ed.* Ivy Davison, 91, St. Martin's Lane, London. *Pub.* Geographical Magazine, Ltd. Chatto and Windus, 40/42, William IV Street, London. Monthly, 9¼″ × 7¾″,

Vol. XII (1941) No, 3 January.
No. 4 February.
No. 5 March.
No. 6 April.

GR. ... The Geographical Review., Journal of the American Geographical Society, Broadway at 156th Street, New York.
Vol. XXXI (1941)

HR. ... The Hindustan Review. Record and Critical Survey of Indian Affairs. *Pub.* The United Press, Ltd, Patna, Monthly, 9½" × 7".
Vol. LXXIII January to June.
LXXIV July to December.

HYJMU. ... The Half-Yearly Journal of the Mysore University. New Series. Section A—Arts. *Ed.* A. R. Wadia, *Pub.* The University. 10" × 7½.
Vol. I. Pt. 2 (March)
II. Pt. 1 (Sept.)

IAL. ... Indian Art and Letters. *Pub.* The India Society, 3. Victoria Street, London, Twice a year. 11" × 8½".
Vol. XV (N. S.) Pts. 1 and 2.

IC. ... Indian Culture. Journal of the Indian Research Institute, Calcutta. *Eds.* Devadatta Ramakrishna Bhandankar and Beni Madhav Barua. *Pub.* The Indian Research Institute, 170, Maniktola Street, Calcutta. Quarterly, 9½" × 6¼". (Volume begins in July).
Vol. VII (1941) Pts. 3 and 4 (January and April).
VIII (1941) Pts. 1 and 2 (July and Oct).

IHQ. ... The Indian Historical Quarterly. *Ed.* Narendra Nath Law, 9, Panchanan Ghose Lane, Calcutta. *Pub.* The Calcutta Oriental Press, Ltd. Quarterly, 9½" × 6½".
Vol. XVII (1941), 4 parts.

IGJ. The Indian Geographical Journal (Formerly, *JMGA.* The Journal of the Madras Geographical Association), *Pub.* The Madras

Geographical Association, Gopalapuram, Cathedral Post, Madras.
Vol. XVI. (1941).

ILQ. ... The Iran League Quarterly, Official Organ of the Iran League, Bombay. *Ed.* Sohrab J. Bulsara; *Pub.* The League, Quarterly, 9¾″ × 7½″.
Vol. XI (1941) Pt. 2 (January), Pt. 3 (April), Pt. 4 (July).
Vol. XII (1941) Pt. 1 (October).

IR. ... The Indian Review. *Ed.* G. A. Natesan, Madras. Monthly, 9½″ × 6½″.
Vol. 41 (1941) 12 parts.

IsC. ... Islamic Culture. An English Quarterly. *Pub.* The Islamic Culture Board, Hyderabad (Deccan). 10″¾ × 7¾″.
Vol. XV (1941) 4 parts.

JA. ... The Jaina Antiquary. *Pub.* The Central Jaina Oriental Library (Jain Siddhants Bhavan), Arrah, Behar. Twice a year, 9½″ × 6¼.
With this journal is published and bound, the Jaina Siddhanta Bhaskara (Hindi text), See *JSB.*
Vol. VII (1941) Pt. 1 (June), Pt. 2 (December).

JAHRI. ... Journal of the Aligarh Historical Research Institute. *Ed.* Sh. Abdur Rashid, *Pub.* The Institute. 8, Shibli Road, Aligarh. 8¾″ × 5½″.
Vol. I, (1941) Pt. 1 (April), Pt. 2-3 (July—October.

JAOS. ... Journal of the American Oriental Society. *Ed.* W. Norman Brown, assisted by John K. Shryock and E. A. Speiser. *Pub.* The Society, Yale University Press, New Haven, Connecticut. Quarterly, 10″ × 8″.

Vol. 61 (1941) Pt. 1 (March), Pt. 2 (June). Pt. 3 (September).

JARS. ... The Journal of the Assam Research Society (Kamarupa Anusadhan Samiti). *Ed.* S, C. Goswami, assisted by Board of Editors. *Pub.* Kamarupa Anusadhan Samiti, Gauhati, (Assam). Quarterly, 9¾″ × 6¼′.
Vol. VIII (1941), 4 parts, January, April, July and October.

JAU. ... Journal of the Annamalai University. *Ed.* Prof. B. V. Narayanaswami Naidu, assisted by Editorial Board. *Pub.* The University, Annamalainager. Twice a year, 9¾″ × 6½″,
Vol. II (1941) 2 parts.

JBBRAS. ... Journal of the Bombay Branch of the Royal Asiatic Society (New Series). *Ed.* V. S. Sukthankar, A. A. A. Fyzee and N. K. Bhagwat, *Pub.* The Society, Town Hall, Bombay. Once a year, 9¾″ × ½″.
Vol. 17. (1941)

JBHS. ... Journal of the Bombay Historical Society. *Ed.* Braz A. Fernandes, *Pub.* The Society, Bombay Mutual Annexe, Gunbow Street, Fort, Bombay. Twice a year, 9″ × 6″.
Vol. VI (1941) 2 parts.

JBHU. ... Journal of the Benares Hindu University, *Ed.* U. C. Nag, *Pub.* The University, Benares.
Vol. VI (1941).

JBORS. ... The Journal of the Bihar and Orissa Research Society. *Ed.* The Hon. Mr. Justice Saiyif Fazl Ali, *Pub.* The Society, Patna. Quarterly, 9¼″ × 6¼″.
Vol. XXVII (1941) 4 parts.

JGIS, ... The Journal of the Greater India Society. *Ed.* U. N. Ghosal, *Pub.* The Society, 35

Badur Bagan Row, P. O. Amherst Street. Calcutta, Twice a year, 9½" × 6".
Vol. VIII (1941), Pt. 1 (January), Pt. 2 (July).

JGRS. ... Journal of the Gujarat Research Society. Devoted to the publication of articles on all branches of knowledge relating to Gujarat, Kathiawar and Cutch, *Ed.* Prof. C. N. Vakil and J. N. Trivedi, *Pub.* The Society, The School of Economics and Sociology, University of Bombay. Quarterly, 9½" × 6".
Vol. III (1941), Pt. 1 (January), Pt. 2 (April), Part 3 (July), Part 4 (October).

JIH. ... Journal of Indian History, *Ed.* Dewan Bahadur S. Krishnaswami Aiyangar, Rao Saheb C. S. Srinivasacharyar and V. R. Ramachandra Dikshitar. *Pub.* G. S. Press, Madras. Three times a year. 9¼" × 6".
Vol. XX (1941) Pt. 1 (April), Pt. 2 (August), Pt. 3 (December)

JKLA. .. Half Yearly Journal of the Kannada Literary Academy. (Kannada text). *Pub.* Kannada Sahitya Parishad, Bangalore City. Twice a year, 9¾" × 6½".
Vol. 26 (1941), Pt. 1 (June), Pt. 2 (December).

JMBRAS. ... Journal of the Malayan Branch of the Royal Asiatic Society.

JMU. ... Journal of the Madras University *Ed.* S. S. Suryanarayana Sastri, in collaboration with an Editorial Board. *Pub.* The University, Madras. Twice a year, 9¾" × 6⅓".
Vol. XIII (1941), Pt. 1 (January,) Pt. 2 (July).

JNSI. ... The Journal of the Numismatic Society of India. *Ed.* A. S. Altekar and R. G. Gyani. *Pub.* The Society. The Prince of Wales Museum, Bombay. Twice a year, 9¾" × 6½".
Vol. III (1941), Pt. 1 (June), Pt. 2 (December).

JRAS. ... Journal of the Royal Asiatic Society of Great Britain and Ireland, with which is incorporated the Society of Biblical Archaeology. *Pub.* The Society, 74, Grosvenour Street, London, W. I. Quarterly, 8½" × 5½".

Vol. 1941, 4 parts.

JRASBL. ... Journal of the Royal Asiatic Society of Bengal, Letters. *Pub.* The Society, 1, Park Street, Calcutta. Twice a year, 9¾" × 5".

Vol. VII (1941), Pt. 1 (August), Pt. 2 (Sep.)

JRASBS. ... Journal of the Royal Asiatic Society of Bengal, Science. *Pub.* The Society, 1, Park Street, Calcutta.

Vol. VII (1941), Pt. 1 (December)

JSB. ... Jaina Sidhanta Bhaskar, (Hindi text), Issued with *JA*, *Pub.* Central Jaina Oriental Library (Jaina Sidhanta Bavana), Arrah, Bihar. Twice a year, 9½" × 6¼".

Vol. VII (1941), Pt. 1 (June), Pt, 2 (December).

JSHS. ... The Journal of the Sind Historical Society. *Ed.* A. B. Advani and N. M. Bilimoria. *Pub.* The Society, Marston Road, Karachi. Three times a year, 9¾" × 6½".

Vol. V (1941), Pt. 1 (January), Pt. 2 (June), Pt. 3 (Nov.)

JSS. ... The Journal of the Sri Sankaragurukulam (Sanskrit text.) *Ed.* T. K. Balasubrahmanya Aiyar, Srirangam. 9¾" × 7".

Vol. IV (1941), No. 13 (April–June), No. 14 (July–Sept.)

JSVOI. ... Journal of Sri Venkatesvara Oriental institute, *Ed.* P. V. Ramanujaswami. *Pub.* The Tirumalai–Tirupati Devasthanams, Tirupati. South India. Twice a year, 9½" × 6½". (Vol. I of this Journal appeared

as *Annals of Sri Venkatesvara Oriental Institute.* See *ASVOI in ABIHI* Vol. III)
Vol. II. (1941) Pts. 1 and 2.

JTRS. ... The Journal of the Thailand Research Society (Formerly the Siam Society). *Pub.* The Society, Bangkok. Twice a year, 9½″ × 7″.
Vol. XXXIII, Pts. 1 and 2.

JTSML. ... The Journal of the Tanjore Sarasvati Mahal Library. *Ed.* S. Gopalan, *Pub.* The Administrators of the Library, Tanjore. Twice a year, 9½″ × 6½″.
Vol. II (1941), Pts, 1 and 2.

JUB. ... Journal of the University of Bombay. *Pub.* The University. Five issues a year, 9½″ × 6½″. (Only Pts. 1, 2 and 4 are included in this Bibliography, as Pts. 3 and 5 are devoted to Physical Science, Biology and Medicine.)
Vol. IX (1941) Pt. 4 (January).
X (1941) Pt. 1 (July), Pt. 2 (September)

JUPHS. ... The Journal of the United Provinces Historical Society. *Pub.* The Society, 80, Latouche Road, Lucknow. Twice a year, 9½″ × 6″.
Vol. XIV, (1941), Pt. 1 (July), Pt. 2 (Dec.)

KSPP. ... Kannada Sahitya Parishat Patrika, Bangalore, Kannada text,
Vol. XXVI (1941).

LOL. ... Luzac's Oriental List and Book Review Quarterly, *Pub*, Luzac & Co., 46, Great Russell Street, London.
Vol. LII (1941), Nos. 1 to 4.

Man. ... Man. A Monthly Record of Anthropological Science. *Pub.* The Royal Anthropological Institute of Great Britain and Ireland, 21, Bedford Square, London. 10½″ × 8″.
Vol. XLI (1941), 12 parts.

M-B. ... The Maha-Bodhi. Journal of the Maha Bodhi Society. *Ed.* Kalidas Nag, *Pub.* The Mahabodhi Society, 4a College Square, Calcutta. Monthly, 9½″ × 6″.
Vol. 49 (1941) 12 parts.

MII. ... Man in India. A Quarterly Record of Anthropological Science with special reference to India. *Ed.* Rai Bahadur Sarat Chandra Roy, Church Road, Ranchi. 8½″ × 5½″.
Vol. XXI (1941), 4 parts.

MUJ. ... Muslim University Journal. *Ed.* Dr. Hadi Hasan, *Pub.* Shaikh Abdur Rashid, Muslim University, Aligarh. 9¾″ × 6½″.
Vol. VII (1941) Pt. 1 (April).

NIA. ... New Indian Antiquary. A monthly Journal of Oriental Research. *Ed.* S. M. Katre and P. K. Gode, *Pub.* Karnatak Publishing House, Girgaum Road, Bombay.
Vol. III (1941) 3 parts, January, February and March.

NPP, ... Nagari-Prancharini Patrika. A Quarterly Journal in Hindi. *Ed.* Krishna-Nand, assisted by Board of Editors. *Pub.* Kashi Nagari Pracharini Sabha, Benares.
Vol. for 1941.

NR. ... The New Review. *Ed.* A. Lallemand, 10, Government Place East, Calcutta. Monthly 10″ × 6½″.
Vol. X1V (1941) 12 parts.

NUJ. ... Nagpur University Journal. *Pub.* The University, Nagpur. Once a year. 10″ × 7″.
No. 7 for 1941.

PM. ... Primitive Man. *Pub.* The Catholic Anthropological Conference, for the advancement of anthropological and missionary science

through promotion of Anthropological research and publication by Catholic missionaries and other specialists, and of Ethnological training among candidates for mission work. *Pub.* Catholic University America, Washington.
Vol. XIV (1941)

PO. ... Poona Orientalist. A Quarterly Journal devoted to Oriental studies published in April, July, October and January. *Ed.* Dr. Har Dutt Sharma. *Pub.* The Oriental Book Agency, Poona.
Vol. V 1941, No. 4 (January)
VI Nos. 1, 2, and 2. (April-October).

PQ. ... The Philosophical Quarterly. Amalner, East Khandesh. 9″ × 6″.
Vol. XVI (1941)

QJMS. ... The Quarterly Journal of the Mythic Society. *Ed.* S. Srikantaya and K. Devanathachariar. *Pub.* The Society, Daly Memorial Hall. Cenotaph Road, Bangalore City. 8½″ × 5½″.
Vol. XXXII (1941), Pt. 1 (July), Pt. 2 (October).

SC. ... Science and Culture. A Monthly Journal of Natural and Cultural Sciences. *Ed.* M. N. Sha, J. C. G. Ghosh, A. C. Ukil, S. K. Mitra and B. C. Guha. *Pub.* Indian Science News Association. 92, Upper Circular Road, Calcutta. 10½″ × 8½″.
Vol. VI (1941), Pts. 7 to 12 (January to to June)
VII (1941), Pts. 1 to 6 (July to December)

SFGST. ... Shri Forbes Gujarati Sabha Traimasik. A Quarterly Journal of the Forbes Gujarati Sabha, (Gujarati text).
Vol. V (1941), Pt. 4.
VI (1941), Pts. 2 and 3.

ST. ... Sen Tamil (Tamil text). *Ed.* Tiru Narayanaengar. *Pub.* The Madura Tamil Sangham, Madura. Monthly.
Vol. 38 (1941), No. 2 to No. 12.

TITLV. ... Tijdschrift voor Indische Taal-, Land-, en Volkenkunde. (Journal) of Indonesian Linguistics, Geography and Ethnology). Dutch text, Quarterly, 6¼″ × 6¼″. Batavia.
Vol. LXXXI (1941), Pts. 1 and 3.

TMR. ... The Modern Review. A Monthly Review and Miscellany. *Ed.* Ramananda Chatterjee, 120/2, Upper Circular Road, Calcutta. 9¼″ × 7½″.
Vol. LXIX (1941), Pts. 1 to 6 (January to June)
LXX. (1941), Pts. 1 to 6 (July to Dec.)

TOSHM. ... Transactions of the Oriental Section of the 'Hermitage' Museum. (Russian text). *Ed.* Prof. A. Yagoobovsky, Leningrad.
Vols II and III (1940)

TQ. ... The Triveni Quarterly. *Ed.* K. Ramakotisvara Rau and Burra V. Subrahmanyam. 16 Sembudoss Street, Madras. 9½″ × 6½″.
Devoted to Art, Literature and History. Its main function is to interpret the Indian Renaissance is its manifold aspects.
Vol. XIII (1941), Nos. 3 and 4 (January–June.

VBQ. ... The Visva-Bharati Quarterly. Founded by Rabindranath Tagor. 9¼″ × 6¼″. Santiniketan, Bengal.
Vol. VI (1941), Pt. 3 (January), Pt. 4 (Feb.-April)

PUBLISHERS REPRESENTED

(*Numbers refer to items, not to pages*)

Aditya Mudranalaya, Raikhad, Ahmedabad, 188, 1154, 1279. 1282.

Adhyatma Prakasa Office, Holenarasipur, Mysore State, 1080, 1081.

Adhyata Prakasha Office, 65, Second Road, Chamarajpet, Bangalore city, 901.

Adyar Library, Adyar, Madras, 76, 485, 540, 731, 1181.

Allahabad Law Journal Press, 5, Prayag street, Allahabad, 1574.

Allahabad, Superintendent of Printing and Stationery. Allahabad, 1228, 1231.

Allahabad University, Allahabad, 840, 1576.

Allen (George), & Unwin, Ltd., Ruskin House, 40, Mesum Street, London, W. C. I. 1650.

American Geographical Society, Broadway at 156th Street, New York, 1647.

American School of Oriental Research, New Haven, Connecticut, 685, 1621.

Anand Press, Poona, 509

Anandashram Press, 22, Budhwar Peth, Poona, 81.

Andhra Granthalaya Press, Bezvada, 221.

Andhra University, Kumbakonam, 1089

Anil Printery, Ahmedabad, 457.

Annamalai University, Annamalainagar, 744.

Archaeological Survey of India, New Delhi. 158, 481.

Archer, W. C., London, 792.

Aryabhushan Press, 915/1, Bhamburda, Poona, 242, 794.

Ayurvidya Press, Poona, 777, 789.

Bangalore Press, Bangalore, 1076,

Rajaguru Press, Commonwealth Colony, Narayan Peth, Poona, 459.

Rajwade Samshodhan Mandala, Dhulia, 927.

Ramakrishna Printing Press, Lamington Road, Bombay, 961.

Ramalingadesikan, S., Madras.

Ramaswami, V., Sastrulu & Sons, 292, Esplanade, Madras, 348.

Rammala Library, Comilla, Bengal, 503.

Ranjan Publishing House, Calcutta, 1250.

Rationalist Association of India, 41, Queen 's Road, Bombay, 1450.

Robert Hale, Ltd., 102, Great Russell Street, London, 454,

Rochouse & Sons, 292, The Esplanade, Madras, 1482.

Rotti Press, Karachi, 241.

Routledge (George), & Sons, Ltd , Broadway House, 68,74, Carter Lane, London, 1586.

Royal Asiatic Society of Bengal, 1, Park Street, Calcutta, 275, 277, 619.

Royal Asiatic Society, 74, Grosvenour Street, London, 1636,

Royal Institute of International Affairs, London, 1668.

Sarasvati Mandir, Chaukaghat, Benares, 1503.

Sarkhal, J. C., Srinagar, 708.

Sastu Sahitya Mudranalaya, Richi Road, Ahmedabad, 176, 524, 526, 993.

Shahank Press, Bombay, 1507.

Sharda Mudranalaya, Ahmedabad, 169.

Sharma, S., Calcutta.

Shashikant & Co., Baroda, 1488, 1489.

Sheth Anandji Kalyanji, Ahmedabad, 668.

Sheth Devchand Lalbhai, Jain Pustakoddhar Fund, Surat, 589.

Showkhamba Sanskrit Series Office, Benares, 841.

Shri Jain Siddhanta Bhavan, Arrah, 621.

Shri Jinavani Prasarak Sangh, Dharwar, 600.

ANNUAL BIBLIOGRAPHY OF INDIAN HISTORY AND INDOLOGY

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SECTION I

India

(A) TOPICAL

Anthropology and Ethnology

Ahmad, Fakhruddin,—The Aborigines of the Tarai Region. *IGJ.* XVI, pp. 287–308. [1

A descriptive ethnology of the Tharus, Bhuksas, Bhars, Lepchas, Limbus, Mechs and Chanbus, Bhutias and Koch or Kocch.

Barman, Uendra Nth,—Rajbansi Kshatriya Jatir Itihas, (Bengali text), 7″ × 4½″ × pp. 80, 7 plates. Bijay Kumar Barman, Jalpaiguri (Bengal), 1941. [2

"Gives an account of the Rajabansis at present included by Government among the Scheduled Castes and who claim Kshatriya descent. The author has laid under contribution not only the Hindu Shastras and standard works on history but also the publications of different departments of both the Government of India and the Government of Bengal and in the process revealed his industry and his wide learning." *H. C. Mookerjee, CR. LXXIX, p. 276.*

Bhaduri, Manindra Bhusan,—The Aboriginal Tribes of the Udaipur State. *MII.* XXI, pp. 92–126. [3

Chowdary, Kotha Bhavayya,—History of the Kammas, Part II, (Telugu text), Sangam Jagarlamoody, 1941. [4

"The origin of this community is traced to the twelfth century and 1,229 families are discovered, indeed not an easy enterprise. The name however appears to have been known since the Vedic period. They adopted and followed the manners and customs of Brahmins, and added a suffix, *Varma,* to their names but in later times had to give it up as the Brahmins objected. The author says that the Kammas were Kshatriyas belonging to the Andhra country, descended from the stock of Colas and the Calukyas, connected with the family of Kariksla Durjaya of Suryavarma." *QJMS.* XXXII, pp, 245—246. *For Part I, see ABIHI, II. No. 4.*

Culshaw, W. J.,—Some Beliefs and Customs relating to Birth among the Santals, *JRASBL.* VII, Pt. 1, pp. 115–127. [5

Das, T. C.,—Cultural Athropology in the Service of the Individual and the Nation. *SC.* VI, (Supplement, Benares Science Congress 1941). pp. 8-10. [6

Cultural Anthropology is defined as the direct product of contact between European nations and the coloured people of the earth. Based on observations of practical men, and applies those observations in determining the various phases of culture—legislative, educational, social, and administrative.

Datta, Bhupendra Nath,—The Rise of the Rājputs *JBORS.* XXVII. pp. 34-49. [7

Traces the origin of Rājputs from the word *Rajanya* used in the Vedic period. The assertion is reiterated that the Śakas, Hūṇas and other tribes of foreign origin formed in course of time a separate Kṣatriya clan under the name Rājput. In order to substantiate the claim of purity of descent from the ancient stock, he applies the test of physical anthropology. He cannot say that anthropologically the Rājputs and the Marāṭhas are united. They cannot be said to be same biotypes. Further, to speak of an Indo-Aryan biotype is a misnomer. Hence, he concludes, the ancient Kṣhatriyas, the present-day Rājputs and the Marāṭhās cannot be held to be identical in race. There is an ethnic connection between the Gurjaras (modern Gujars) and the various Rājput clans.

Desai, Ramanlal V.,—Hriday Vibhuti (Gujarati text), pp. 295 + 60, Pub: Lakshmi Printing Press, Baroda, 1941. [8

The work is divided into two parts, (1) author's observations of the mode of life of the criminal tribe of Gujarat, and (2) a story based on them. The first part is important from an anthropological point of view.

Dwivedi Manibhai.—Gujarāti Rani Paraj Kom. (Gujarati text), *SFGST.* VI, Pt. 2. pp. 161-188, Pt. 3, pp. 397-420. [9

Deals with the aboriginal tribe of Bhils in South Gujarāt known as the tribe of Rani Paraj. Anthropological, ethnological and linguistic points of view; the manners and customs and linguistic peculiarities of their dialect.

Enthoven, R. E.,—[The Naked Nāgas], by Christoph von Furer—Haimendorf, London, 1939. See *ABIHI.* II, No. 9. [10

"Indian ethnologists are already in debt to writers such as Hutton, Mills, and others for valuable studies of the Angami, Sema, Lhota, and Ao Nāga tribes, who vary the monotony of life on the north—eastern frontier of Assam and Burma by cutting off heads for spirit scaring purposes. The writer of the present work succeeded, with official assistance, in penetrating these remote regions to reside for a time among the Konyak Nāgas, of whom he gives a delighful and most sympathetically written description." *JRAS, 1941, pp. 178—179.*

——— [The Baiga], by Verrier Elwin, London, 1939. See *ABIHI.* II, No. 7. [11

"To Baiga dreams and Baiga sexual practices the writer devotes a somewhat over liberal share of his very noteworthy work. As in the

case of a recent book published on the Lepchas, the intention seems to have been to throw light on sexual inhibitions and their freudian results; but the reader will soon gather that the term inhibition is completely uncalled for in regard to Baiga flirtations. Three final points; the *suvasini* or female attendent at a wedding, usually a married woman with her husband living, here seems to be an unmarried girl. *Halrakki vakkal* on p. 517, is a slip for the well-known *Halvakki-vakkal* caste in Kanara. Dr. Crooke's well-known work has been quoted frequently from an obsolete edition." *JRAS. 1941, pp. 177-178.*

Fuchs, S.,—Changes in the Low Castes of Central India. *NR.* XIV, pp. 370-377. [12

Notes the changes and development in the cultural and material life of the low castes of Central India.

Fürer-Haimendorf, Christoph von,—Seasonal Nomadism and Economics of the Chenchus of Hyderabad. *JRASBL.* VII, Pt. 2, pp. 175-196, 3 plates. [13

Of all the aboriginal tribes of the Deccan the Chenchus are racially and culturally the most primitive, and though at present they form but a small group they may be considered as representative of those larger populations of hunters and collectors that roamed the jungles of the tableland when the first invaders of higher culture penetrated the country south of the Godavari.

Gopani, A. S.,—Ājīvika Sect—A New Interpretation. *BaV.* II, Pt. 2, pp. 201—210; III, Pt. 1, pp. 47-59. [14

Deals with the life history of Gośālaka; his association with Mahāvīra; his difference with Mahāvīra, and discusses Gośālaka's principal doctrine. Concludes that there is no authentic reference to the Ājīvikas, and this points to the fact that they became quite disorganised, followed and practised whatever they liked. There was no common tie which could unite them under a common leadership and thus they vanished after 13th century leaving as the remnants the modern vagrant, gypsy-like. nomadic Bāvās. Bhūvās, Jatis and Garodās.

Grigson, W, V.,—[The Baiga], by Verrier Elvin. London 1939. See *ABIHI.* II, No. 7. Also No 11 above. [15

"What is remarkable is the frankness and objectivity which Mr. Elwin has achieved in his reporting; many of us would have found the taboos of our upbringing too strong for us." *Man. XLI (1941). p. 39.*

Hutton, J.H.,—Primitive Tribes. In No. 1455, pp. 417-444. [16

Social and economic structure of the Indian primitive tribes.

Iyer, L. A. Krishna,—The Travancore Tribes and Castes, Vol. III. The Aborigines of Travancore, pp. xxiii+176, 61 plates, 1 map, 3 charts. Superintendent, Government Press, Trivandrum, 1941. [17

"The book abounds in materials of great interest to students of cultural evolution in this part of India. There are traces of couvade and a well-developed system of matriarchate among many of the tribes dealt with in the present volume. Some of the tribes are hunters and collectors;

while others have taken to the predatory as well as the wet form of cultivation...The entire field covered by the book is thus of supreme interest to anthropologists of all schools." *Nirmal Kumar Bose in TMR. LXX, pp. 179-180.*

Karve, Irawati,—Anthropometric Investigation of the Madhyandina Brāhmins of the Marāṭhā Country. *BDCRI.* III, Pt. 1, pp. 1-74, 5 plates, 26 curves. [18

First of a series of investigations, planned by the Deccan College Post-Graduate and Researcch Institute, Poona, with a view to ascertain the racial and cultural make up of the people of Mahāraṣṭra.

The Madhyandin is a sub-caste of Deshastha Brahmins and a sub-group of Sukla Yajurvediya Brāhmins.

Divided into two sections, (1) Frequency distribution with mean value, standard deviation and coefficient of variation with their standard errors, and (2) Expected frequencies by fitting normal curves.

Kibe, M. V.—Cultural Descendants of Rāvaṇa. In No. 1434 pp. 264-266. [19

The writer has located Laṅkā in Central India (*IHQ*, IV 1938). He now points out the Gonds as the descendants of Rāvaṇa.

Kler, Joseph.—Hunting Customs of the Ordos Mongols. *PM.* XIV, pp. 38-48. [20

Describes the customs of hunting among the Mongols of the Ordos Desert.

Lahiri, Taranath.—A Few Vestiges of Old Tribal Forms in the Khasi Hills: The Khasi Habitat. *TMR.* LXIX, pp. 345-349, 3 illus. [21

Describes the customs and habits of the Khasis, the aboriginal people of the Khasi Hills and Jaintia District in Assam.

Law, B. C.—Some Ancient Indian Tribes. *ABORI.* XXII, Pts. 1-2, pp. 94-96. [22

Refers to five ancient tribes, the Anūpas, the Kīkaṭas, the Tukharas, the Kukuras and the Agras. Assigns the Anūpas to the tract of country south of Surāṣṭra and around Māhiṣmati on the Namaḍa. Identifies the Kīkaṭa country with Magadha. Tukharas were a northern race bordering on the Himālayas, who seem to have continued as a tribe till as late as the 9th and 10th centuries A.D., when they seem to have played an important part in the history of Kāshmır. The Kukuras of the Dvārakā regin, and the Ugras or Uggas, were very old and once a well-known tribe.

——— Some Tribes of Ancient India. *JIH*, XX. pp. 65-70. [23

Information has been gathered from various ancient records like the Purāṇas regarding the Cūlikas and Śūlikas, Mūsikas or Mūṣokas, Māhiṣakas or Māhiṣikas, Bhṛgukacchas, Tosalas, Gajāhvayas, Parṇasavaras, Kaṅkanas and Aparāntas.

Law, B C.—The Andhras in Ancient India. In No. 1434 pp. 278-281. [24

A study of the Āndhras as a tribe, from references in the ancient literature.

Macfarlane, Eileen W. E.—Blood Groups among Balahis (weavers), Bhils, Korkus, and Mundas with a note on Pardhis, and Aboriginal Blood Types. *JRASBS.* VII, pp. 15-24, 1 plate. [25

Result of series of blood tests carried out in Nimar District in Central Provinces. In summarising the result, the writer says: "The Balahis, lower caste weavers of the Nimar District, C. P., show more relationship, serologically, with the Marathas, Rājputs, Jats and Pathans west and north of them than with the Depressed Classes.

Majumdar, D. N.—Racial Affiliation of the Gonds of the Central Provinces. *JRASBS.* VII, pp. 35-56, 4 plates. [26

A broad study of the Gonds in general and of the Bastar State in particular.

Moses, S. T.—The Machis of Navsari. *JGRS.* III, Pt. 2, pp. 61-72. [27

General characteristics of the fisher-folk of Gujarat.

Mukerjee, S. K.—Amongst the Pub-Kacharees of Assam. *TMR.* LXX, pp. 142-143, 3 illus. [28

A few notes on habits and customs of the Pub-Kacharees, a branch of the Kacharee tribe of Assam.

Mookerjee, Ajit Coomar.—Folk Art of the Lower Ganges. *Asia.* XLI (January, 1941), pp. 27-30, 11 illus. [29

As a result of author's ten years of research work in the lower Ganges Valley has been able to throw light on the folk and primitive culture of this region.

Narayan, Baldeva.—The Musahars. *TMR.* LXX, pp. 368-375, 4 illus. [30

Describes the tribe known as the Musahars. They are said to be the poorest and most backward tribe, living mainly in the Province of Bihar. They are found also in Oudh, the eastern part of the United Provinces. But the cream of the race inhabits the Nepal territory bordering on the districts of Darbhanga, Bhagalpur and Purnea of Bihar where they have succeeded in keeping, comparatively speaking, their racial purity and peculiarities intact.

Rao, Kapatral Krishna.—The Sāvāsis are Kāśmīri Brāhmins. (Kannada text), *JKLA.* Vol. 26, Pt. 1, pp. 76-79. [31

For some time past controversy has been rife about a class of people called Sāvāsigaru or Sahāvasis. The writer argues that they are Kāśmīri Brāhmins.

Ray, M. N.—Garo and their Aboriginal Neighbours. *TMR.* LXX, pp. 44-47, 2 illus. [32

A short discussion on the Garos, Khasias and the aborigines of the Jaintia hills.

Sawe, K. J.—Chharas. *JUB.* IX, Pt. 4, pp. 158-200. [33

Chhara is a wandering criminal tribe living in Ahmedabad and other neighbouring districts. The writer gives their origin, sub-divisions and their habits and customs.

Thakkar, A. V.—The Problem of Aborigines in India. R. R. Kale Memorial Lecture 1941. 9½" × 6½", pp. 37. Gokhale Institute of Politics and Economics, Bombay, 1941. [34

"It is evident from the construction of his thesis, which contains a descriptive summary of the principal aboriginal races in India and a bibliography (compiled, strangely enough, by another hand) that this represents Mr. Thakkar's first excursion into the domain of anthropology. The cheap excursion ticket which the Vice-President of the Servants of India Society has seen fit to take on this important occasion is a matter for grave misgiving." *Elvelyn Wood in JUB, X, Pt. 2, p. 187.*

Archæology

Agrawala, V. S.,—Rajghat Terracottas. *JUPHS.* XIV, Pt. 1, pp. 1-8, 5 plates. [35

Describes some of the terracottas found in the excavation of Rajghat in Benares in 1940.

Aravamuthan, T. G.,—Some Survivals of the Harappa Culture. *NIA.* IV, Pt. 8, pp. 254—270; Pt. 9, pp. 294-313. (To be continued). [36

A study of the culture based on the remains found in the excavations, points out the permanent impress left by the culture on later culture.

Beck, Horace C.,—The Beads from Taxila. Edited by Sir John Marshall. Memoir of the Archaeological Survey of India, No. 65. 12½" × 9½", pp. 66, 12 plates, Manager of Publications, Delhi, 1941. [37

Beads discovered from the archæological site at Taxila have provided proof of a trade connection between Europe and Asia before the time of Alexander, when typical European beads from settlements dating as far back as the 5th century B. C., were imported into India. The author has recorded the results of the examination of about 950 selected beads dating from about 700 B. C, to 500 A. D., which were recovered from excavations at Taxila by Sir John Marshall. The author has also found about half a dozen beads from Taxila which appear to belong to an altogether earlier civilisation. Among other interesting types of beads are those representing animals, birds and forms of human life. These are undoubtedly associated with some symbolism and were probably used as amulets. A number of glass beads from the Bhir Mound, the earliest site at Taxila, have been found to connect with early Mediterranean

culture, being similar to finds recovered in Corsica, Sardinia and the Etruscan tombs in Italy. The study of glass beads from the Sirkap site, which dates from 200 B. C, to 100 A. D. has, on the other hand. revealed some influence of the Roman Empire.

Chanda, Ramaprasad,—Harappa. *SC.* VI, pp. 377-381, 1 plate. [38

A detailed review of excavation work done at Harappa, based on Madho Sarup Vat's *Excavations at Harappa*, Delhi, 1940. (See *ABIHI*, III, No. 1587)

Childe, V. Gordon,—[Excavation at Harappa], by Madhu Sarup Vats, Delhi 1940, See *ABIHI* III, No. 1587. [39

"......the historian of civilisation is profoundly indebted to Mr. Vats for his clear and scholarly report. The delay in its appearance cannot be regarded as at all excessive, especially when it be remembered that the author had to write his report in the intervals between his normal duties as Inspector and then as Deputy Director-General of Archaeology. His Department and the Government of India must be commended for producing the work so lavishly at so very modest a price. Of course I should have liked larger figures in many instances but that would have raised the cost. The blocks, all made in India and including a coloured reproduction of a polychrome jar, show a high standard of workmanship. The reading is facilated by good type and very helpful marginal headings. Appendices deal with technical subjects. Analyses of the bronzes by Dr. Sana Ullah disclose in all samples both nickel and arsenic as impurities. He points out that precisely these elements occur in the Rājputana ores that may therefore very likely represent the sources of the Indian copper, Mr. Vats himself adds a note on relics from other prehistoric sites, including Rupar on the Sutlej, 200 miles east of Harappa. Though typical painted pottery and seals were not picked up at this remote spot, the relics figured can all be matched in the Harappa culture of which Rupar can thus be regarded as the furthest outpost." *Aty. XV, No. 59, pp. 292-295.*

Das, Dwarika Nath,—Ruins of Māyāpur. *JARS.* VIII, Pt. 2. pp. 43-49. [40

Describes some remains of the ancient Māyāpur in Assam, on a hill called Ita. The writer narrates the traditional story of a refugee king from Assam building a fort on Ita. Suggests that Māyāpur may have association with the name of Hita, and the capital of the refugee king Māyāmatta.

Dikshit, Moreshwar G.,—Fresh Light on the Pitalkhorā Caves. *JBHS.* VI. pp. 112-121. [41

Describes the caves. Apart from the peculiarity of the stone surfaced structural walls, necessitated by the friability of the rock, points out an important point—the stone ribs in the quadrantal roof of the aisles. At Bhājā and Koṇḍāne both the vaults and the aisles have been ribbed with wood. The stone structure in the aisles of this *chaitya* therefore marks an advanced stage in the gradual transformation of the wooden structures into stone, a fact which is also noticed in the cave No. 10 at Ajaṇṭā.

Fernandes, Braz A.,—A Guide to the Ruins of Bassein. 8½″ × 5⅓″, pp. 38, 7 plates, 1 sketch map. Bombay Historical Society, Bombay, 1941. [42

Gives a short historical account of the Fort under the Portuguese, under the Marathas and under the English, and then describes the various ruined buildings.

Goetz, H.,—Archæological Observations on Satara Fort. In No. 1434 pp. 200–205. [43

Describes the Fort and some other monuments of Rājāpūr rule.

Gordon, M. E. and D. H.,—The Rock Engravings of the Middle Indus. *JARSBL.* VII, Pt. 2, pp. 197-202, 9 plates. [44

A number of rocks situated in an area surrounding a stretch of the Middle Indus near the Attock Bridge show a mass of miscellaneous engravings,—human and animal figures, bullock carts, various symbols and inscriptions in Kharosthi. The study suggests that all these pictographs and petrographs date from the close of the first millennium B. C., and the early centuries of the first millennium A. D.

Gyani, R. G.,—The Cave Temple of Mandapeshwar. *JGRS.* III, Pt. 3, pp. 174–180. [45

Describes the caves at the Brāhmanic sculpture therein, and assigns the work to early Gupta period.

——— The Archæology of Gujarat. *JGRS.* III, Pt. 3, pp. 181–184, [46

A survey of the Archæological work done in Gujarat.

Hull, (Father).—A Short Guide to Bassein. 7″ × 5″, pp. 24, 2 maps. Reprint of 1931 edition. The Examiner Press, Bombay 1941. [47

Description of the ruins of Bassein Fort mainly based on the identifications of Dr. Gerson da Cunha (*Notes on the History and Antiquities of Chaul and Bassein.* Thacker, Vining & Co. Bombay, 1876). Identifications made by Mr. Braz Fernandes have been adopted by the Archæological Department, see No. 42 above.

Inamdar, P. A.—Idar Sansthanna Ketlak Puratan Avsesho. (Gujarati text). Crown 16mo. pp. 64 Pub: Author at Kumar Printing Press, Ahmedabad, 1941. [48

Description of archæological interest of certain places in the Idar State.

J. C. A—The Script of Mohenjo Daro and Easter Island by N. M. Billimoria, in *Annals of the Bhandarkar Oriental Research Institute*, Vol. 20, Pts. 3-4, pp. 262-275. *JPS*, Vol. 50, pp. 44–47. [49

J. C. A. in criticising Mr. Billimoria's article, says. "The writer omits all references to publications which criticize adversely the assumption that the scripts are identical or even similar". J. C. A. does not agree with Mr. Billimoria that Mohanjo Daro script resembles the Easter Island script.

Kempers, A. J. Bernet.—What is Archæologie? (Dutch text). *TITLV*, LXXXI, Pt. 3, pp. 307-318. [50

Khan, Nazirul-Islam.—Guide to Golconda. 10½"×8½", pp. 8, Thacker & Co. Bombay, 1941. [51

Kishor, K.—A Note on the Asoka Capital at Sāṅkisa, Farrukhabad District. *JUPHS*, XIV, Pt. 1, pp. 105-107, 1 plate. [52

A note to point out that the figure of an animal on the Asokan capital at Sāṅkisa (Sāṅkāśya of Buddhist classics), is an elephant and not a lion as described by Hiuen Sang and Fa Hien. The trunk of the elephant has been broken away and the figure therefore can easily be mistaken for a lion.

Kondapur.—Excavations at Kondapur in Hyderabad State. *IAL*. XV, Pt. 2, pp. 86-88. [53

A broad survey of the excavation.

Lambrick, H. T.—The "Miri" at Taung. *JSHS*, V, pp. 92-110, 3 plates, 1 map. [54

A broad survey of the "Miri" at Taung in the Kohistan Mahal of Dadu District, evidence from which is referred to the Chalcolithic period, and gives some remarks on its significance with regard to the prehistoric civilisation west of the Indus.

Law, Bimala Churn.—Mathurā: An Ancient Indian City. *QJMS*. XXXII, Pt. 1, pp. 1-7. [55

Points out the importance of the city as the birthplace of Kṛṣṇa, and where Kṛṣṇa killed Kaṁsa, the tyrant king of Mathurā. A careful study of the Mathurā school of sculpture leads the writer to conclude that the flourishing period of the Gandhara school must have preceded the reign of Kaniṣka. Under the Kuṣāns, Mathurā was an important religious centre of the Jains. The great Kuṣāns in Mathurā were succeeded by the Nāga kings who, according to the Purāṇas, established themselves at Mathurā as at other places. The Nāga rule continued right up to the time of Samudragupta whose all-India conquest gave a death-blow to the independence of the Nāgas.

Minakshi, C.—The Historical Sculptures of the Vaikunthaperumal Temple, Kanchi. pp. 64, 24 plates. Memoir of the Archæological Survey of India No. 63, Manager of Publications, Delhi, 1941. [56

"The historical sculpture of the Vaikunthaperumal at Kanchi (Modern Conjeevaram), whose ancient monuments present a pageant of South Indian history, from the glorious age of the Pallavas to the Empire of Vijayanagara, has been described. The Vaikunthaperumal temple is the earliest and the most important Vaishnava shrine in Kanchi. Altough they have been noticed for the last 50 years, the historical sculptures in bas-reliefs which run in a continuous series of panels on the inner walls of the court have hitherto not been correctly understood or described. Dr. Minakshi made an intensive study of the panels and brought out their true significance as a continuous panorama

of Pallava history enshrined in stone. The series begins with the origin of the dynasty from the mythological Asbathama and his son, the first Pallava. This is followed by various events in the reign of each sovereign beginning with the coronation. A blank space represents anarchy while religious persecution is illustrated by a man being impaled. A great deal of the interpretation depends upon the epigraphic evidence which, in many cases, is corroborated. Unfortunately the author did not live to see her work in print; she died in March 1940. *SC. VII, p. 202.*

Naik, A. V.—Studies in Nāgarjunakoṇḍā Sculptures. *BDCRI*, II, Pts. 3-4, pp. 263-299, 11 plates. [57

Deals with the general architecture, different articles of furniture, toys, musical instruments and various weapons of offence and defence found at Nāgārjunicoṇḍā.

(Continued from *BDCRI* II, Pts. 1-2, p. 93. See *ABIHI.* III, No. 742).

Naidu, P. S.—The Call of Ajaṇṭā. *HR.* LXXIV, pp. 434-443. [58

Discusses the derivation of the name Ajaṇṭā and appreciates the Ajaṇṭā Art.

Nath, R. M.—Antiquities of the Kapili and the Jamuna Valleys. (Further Discoveries). *JARS*, VIII, Pt. 3, pp. 85-90. [59

Describes some antiquities discovered in the Kapili and Jamuna valleys.

N. N.—Śrāvaṇabeḷgoḷa: A South Indian Town of Archæological and Religious Importance. *TMR.* LXIX, pp. 634-642 19 illus. [60

Describes Śrāvaṇabeḷgoḷa and its temples.

——— A Superb South Indian Temple: The Keshava Temple at Somnathpur. *TMR.* LXIX, pp. 52 56, 14 illus. [61

A temple ranking in excellence with the Hoysala temples at Belur and Halebid, is the Keshava temple at Somanathpur, a little village some twenty miles from Mysore. Built in the Hoysala style of architecture, it is a superb example of the wonderful work of ancient India's artists in stone. The writer describes the temple and discusses the sculpture.

N. R.—[The Ruins of Dabhoī or Darbhāvatī in Baroda] by Dr. Hirananda Sastri, Baroda 1940, See *ABIHI.* III, No. 69. [62

"The Baroda State can indeed feel proud of these monuments and the State Archiological Department deserves the praise of all lovers of Indian art and history for perfect conservation of these monuments. Dr. Sastri's monograph does ample justice to the historic sites. He has indeed successfully removed the want of a reference compedium so far as Dabhoi is concerned." *IHQ. XVII, pp. 203-204.*

Pillai, M. Rajamanikkam,—Sinduveli Nagarikam, (Tamil text), pp. 291. S. I. S. S. P. Society. Tinnevelly, 1941. [63

Deals with the Indus Valley civilisation.

Puri, Baij Nath,—Some Buddhist Cave Temples As I saw them. *HR.* LXXIV, pp. 375-380. [64

Pusalkar, A. D.,—Indus Civilisation: I, Descriptive. *BaV.* III, pp. 21-39. [65

Describes the excavations carried out at Mohenjo Daro, Harappa and Chanhu Daro.

Sankalia, H. D.,—The Archæology of Gujerat: Including Kaṭhiāwār. 9¾" × 7¼", pp. 378, 78 illus, 7 maps. Natwarlal & Co., 361, Hornby Road, Bombay, 1941. [66

"The book under notice contains twelve chapters (pp. 1 to 267) on Geography, History (ancient, early mediaeval and mediaeval). Architecture, Sculture, Cults, Iconography, Epigraphy, Numismatics, Administration, Society, Religion and Culture. It is provided with thirteen Appendices. The author himself admits that chapters on 'Administration, Society and Religion are not strictly partinent to the main body of the thesis'. The chapters on Geography and History are mostly reproductions of what has appeared in the Bombay Gazetteer, Vol. I, Part I, with such changes as have been necessitated by later researches. The author shows a sort of originality in the chapter on Architecture, Sculpture, Cults and Iconography where he has described Sculpture, Stones etc., on scientific lines......He has compared mediaeval and later temples with those of neighbouring territories and tried to show wherein lie the local peculiarities of the Gujarat builders and what they borrowed from others". *A. S. Gadre in JIH. XX, pp. 237-239.*

"Many Knotty points have been successfully opened for which he deserves congratulations. It has not been always possible, however, to see eye to eye with the author's conclusions. There are several points on which his conclusions can be easily challenged. I shall quote but one instance. Tarn, following Smith, thinks that Vasumitra defeated the Yavanas on either the Yavanas on either the Kali Sindh or the Chambal during his grandfather's *aśvamedha*. Dr. Sankalia has followed in this regard, so to say, the official view and concurred with it. This view is not at all possible to defend when a number of data can be put forth to show that Mālwā (also Vidarbha as a dependency) and Mathurā were under the possession of the Suṅgas and the horse naturally moved beyond Mathurā and Vasumitra was challenged not on the bank of an inland stream but on that of the Indus."

B. S. Upadhya in JBHU, V, pp 379-380.

See also D. B. Bhandarkar in *IC*, VII, p. 495

Nirmal Kumar Bose in *TMR*, LXX, p. 75.

——— Monuments of the Yādava Period in the Poona District. *BDCRI.* II, Pts. 3-4, pp. 217-225, 3 plates, illus. [67

Describes some antiquities such as temples and images in the Poona District, said to be of the Yādava period.

Sastri, K. A. Nilakanta,—Nālandā. *JMU.* XIII, pp. 147-202, 6 plates. [68

A lengthy account of Nālandā; its origin and early history.

Sen, S. N.—A Note on the Purāṇā Qilā of Delhi. *JIH.* XX, Pt. 1. pp. 35-37. [69

The Purāṇā Qilā, which is believed to have been built first by Humayūn and then by Sher Shāh over the ancient site of Yadhiṣṭhira's Indraprastha, preserves a blending of Hindu and Muslim styles of architecture. The lion engaged in combat with a man represented on the gateways of the citadel is regarded by the writer as of Muslim origin. The figures are surmised to have been inserted to commemorate Sher Shāh's daring engagement with a lion in his early career.

Sharma, D. R.,—Consolidated Catalogue of the Central Archæological Library. Se No. 158.

Silabhadra,—Taxila. *M-B.* Vol. 49, Nos. 5-6, pp. 203-207. [70

Describes his visit to Taxila, and its antiquities.

Soni, Kachralal Shivjibhai,—Solanki Karṇadēve Karnasagar Taḷāv Kyāṇ Bandhavyum ? (Gujarati text). *SFGST* VI, Pt. 2, pp. 255-256. [71

Where did the Chalukya king Karṇadēva build the Karnasagar lake ? Tries to identify the remains of an old lake extending over four miles near Modhera, with the Karnasagar mentioned in *Prabandha Chintamani* as having been bulit by the Chalukya King Karṇadēva.

Starr, Richard F. S.,—Indus Valley Painted Pottery. A Comparative Study of the Designs on Painted wares of the Harappa Culture. pp. xiii + 106. The Princeton University Press, Princeton, 1941. [72

" The author, as he declares in his foreword, does not pretend to solve problems in relationships, but merely to present them and to add some suggestions, especially in respect to the Harappa painted bottery. In this treatment he regards pottery as an isolated unit, but in modern archæology it has little value apart from accompanying cultural manifestations, i.e. architecture, funerary customs, etc., In its context it can distinguish to a certain extent the races which used it, but it is an integral part of the culture to which it belongs ....

In view of the highly speculative nature of conclusions based on pottery designs we will say here only that Dr. Starr sees a definite schism between Harappan artistic expression as reflected in the mass of the painted pottery and that reflected in the seals, sculpture, and the certain naturalistic pottery designs. The former, he believes, is based on western tradition, retained through religious conservatism, and derived from the Halaf culture by way of Sialk III..." *Marian Welker in JAOS. Vol. 61, pp. 111-112.*

Yazdani, G.—Excavations at Kondapūr: An Āndhra Town (*Cir.* 200 B. C. to 200 A. D.) *ABORI.* XXII, Pts. 3-4, pp. 171–185, 18 plates. [73

An address delivered at the Bhandarkar Or. Res. Institute, Poona, on August 27, 1941, on the sixteenth Anniversary Day of Sir R. G. Bhandarkar. After paying tribute to the memory of the founder of the Institute, deals with the paintings and sculpture of Ajaṇṭā and Sānchi. He then refers to the Āndhras, who he says, had a strong Scythian admixture and developed a culture of their own embracing the fine arts of painting and sculpture. The author then deals with the subject of his address,-- the Excavation at Kondapūr.

Art, Science and Culture

Acharya, P. K.—Elements of Hindu Culture and Sanskrit Civilisation. 7″ × 4½″, pp. viii + ii + 184. Mehar Chand Lachhman Das Sanskrit Book Depot, Lahore, 1941. [74

"Within a short compass of one hundred and eighty pages he has surveyed, in broad outline, the entire landscape of Hindu Culture and Civilisation ..The author does not claim any originality or thoroughness, and the work is more or less a compilation. Still it can be used, with profit, by public in general and by students in particular for a ready reference to the original sources of Hindu Culture". *JBHU. VI, p. 253.*

Adya, Ayurveda Tirtha Anantacharya.—Ashtanga Hridaya. (Kannaḍa-Sanskrit text), pp. 150, Pub: Author, Karchew Printing Press, Gadag (Dharwar Dist.) 1941. [75

Kannaḍa translation of the original Sanskrit work on Ayurveda of Vagbhata, with the text in Kannaḍa characters and explanatory notes in Kannaḍa.

Aiyangar, K. V. Rangaswami, *Ed.*—Vyavahāranirṇaya of Varadarāja. (Sanskrit text), 8½″ × 5½″, pp. 756, The Adyar Library, Adyar (Madras), 1941. [76

Vyavahāranirṇaya deals with both substantive and adjective law. It throws interesting light upon the views taken on these subjects in what may be regarded as the middle ages. The conclusion arrived at by the author is that the work cannot be later than 1250 A. D., and that its upper limits must be the middle of the 12th century A. D.

——— Kṛtyakaplataru of Bhaṭṭa Lachmidhar Vol. V. Dānakaṇḍa. pp. xvi + 129 + 495, Baroda 1941. [77

One of the earliest Law Digests, edited with exhaustive Introduction in English.

Aiyangar, S. Krishnaswami.—Ancient India and South Indian History and Culture. 2 Vols. 7½″ × 5″. Vol. I, pp. viii + 844; Vol. II, pp. iv + 910. Oriental Book Agency, Poona, 1941. [78

The first volume constitutes a revised edition of the work published by the author, under the caption, *Ancient India*, more than thirty years

ago. It presents a bird's-eye-view of the history of India down to *c.* 700 A. D., stressing in particular, the folk movement of the Satvatas gradually into the South, glimpses of the Mauryan penetration into the Tamil land, and a possible Tamil equivalent of Aśoka's *agniskhanada*, the Hun problem in Indian History, a study of the Vākāṭakas, some problems of Gupta history, and the Gurjara empire. Then follows a survey of Kalingādeśa with a note on the main styles of Hindu architecture. After closing this part with the essentials required for historical research, begins the South Indian history, its evolution through the ages of the Pallavas, the Chōlas, the Hoysalas and the imperial Pandyas of the 13th century. Ends with a paper on Indian expansion beyond the seas and the maritime enterprise of South Indians.

The second volume deals with the history of the Vijayanagara empire the history of the early Wodeyars of Seringapatam-Mysore, the declining days of the Hindu empire of the Rāyas in the 17th century, and then the age of Shāhjī and Shivājī in their expansion into South India and the Akkanna and Madanna, the powerful Hindu ministers of Golkonda in the last days of the Sultanate. Concludes with a glimpse of the legendary hero Raja Desing of Gingee and of some aspects of the early English trade.

Aiyar, M. S. Ramaswami.—Bibliography of Indian Music. See No. 159.

Aiyar, P. S. S., and **Sastri, S. S.**, *Eds.*—Sangitasudha of King Raghunatha of Tanjore, pp. 24 + 347, Madras 1941. [79

A treatise on music.

Ali, A. Yusuf.—A Cultural History of India during the British period. D. B. Taraporwala, Bombay, 1941. [80

A broad survey of the cultural forces moulding the modern Indian life during the British Period.

"The work opens with the picture of 'Immediate Back-Ground' of the conditions of anarchy, following the disintegration of the Mughal Empire and the rise of the East India Company, with its predatory conquest and exploitation leading to a state of social, moral and economic demoralisation during the period, when the company 'stood forth as Diwan' the period from 1773 1818 characterised as the *Approach of the Two Cultures*, deals with the important cultural revolution following the decline of the classical traditions of both Hindus and Muslims, and the rise of the newer classes more amenable and docile to the British influences, both economically and culturally. *JUB. X, Pt. I, pp. 204–208.*

"Here one will discover poets and dramatists and novelists whose names do not occur in the standard histories of India, and sympathetic discussion of movements and factors unknown to the average student of British rule in India. Retired civilians and soldiers will be surprised to learn that there were important cultural developments taking place of which they were unaware, many doors to which they found no key, and many veils past which they could not see". *C. Collin Davies, AR. Vol. 37, p. 185.*

Apte, D. V., *Ed.*—Grahaganitādhyāya (Uttarardhah) of Bhāskarācārya with Vāsanā Bhāṣya and Siromaṇi-prakāśa Tīka of Gaṇeśa Daivajña. Edited from a rare MS, for the first time. Part II (Sanskrit text). Roy. 8vo, pp. 3+167, Anandashram Press, Poona, 1941. [81

Second part of Bhāskarācārya's work on astronomy, with his explanatory notes called *Vāsanābhāshyam* and commentary called Shiromaṇi-prakāsh by Gaṇesh Daivadna.

Bagchi, P. C.,—New Materials for the study of the Kumāratantra of Rāvaṇa. *IC.* VII, pp. 269-286. [82

The *Kumāratantra* of Rāvaṇa is a treatise on children's disease. The writer here examines a Nepalese manuscript of the work, and translates some passages and compares it with another work on medicine called *Kasyapasaṃhita.*

——— [Some Aspects of Ancient Indian Culture] by Dr. D. R. Bhandarkar. See *ABIHI.* III, No. 88. [83

" Deals with the problem of the Ārya, Dāsa and Śūdra. He next determines the special character of the Āryan culture, and then deals with the question of Āryanisation of India at length. Last of all the questions of Brāhmaṇisation and Indianisation have also been treated at some length. Ārya; according to Dr. Bhandarkar is a racial term. The Dāsas or Dasyus were originally the Dahae of the Caspienne steppes, some of whom seem to have embraced the Āryan religion. But Dr. Bhandarkar also points out that in course of time the word Dāsa had lost its ethnological significance and denoted any foreigners who did not conform to the Āryan practices. The word Sūdra was a tribal name even up to the time of Patañjali." *IHQ. XVII, pp. 131-132.*

Balaratnam, L. K.,—Mural Paintings at Trivandrum. *NR.* XIV, pp. 299-303. [84

Describes mural paintings in the temple and the frescoes discovered in a rock-cut cave temple at Tirunandikara in South Travancore.

Barman, Chandicharan,—On the Ancient Art of Assam. *JARS.* VIII Pt. 1, pp. 21-25. [85

Gives a few examples of Assamese art.

Bhatkhande, V. N.,—A Comparative Study of some of the leading Music Systems of the 15th, 16th, 17th and 18th centuries. pp. 112, Bombay 1941. [86

——— Hindusthani Sangit Paddhdati. Kramik Pustakmalika. 5th Edn. (Marathi text). Royal 8vo. pp. 516, Bombay, 1941. [87

The system of Indian music. A treatise on Indian music, dealing with ten well-known Rāgas and containing songs in those Rāgas with their notation.

Bhatnagar, K. C.,—Some Yogic Hymns from Bullah Baghat (Sam. 1750-1825). *CR*, LXXXI, pp. 255-260. [88

A short study of the Yoga system of Bullah, whose real name was Bullaki Ram.

Birney, William S.,—Painted Glass Windows. Reredos, Mosaics, Fresco-paintings etc., at St. Paul's Cathedral, Calcutta. *BPP*. LX, pp. 77-85. [89

Describes some of the painted windows of the Cathedral.

Bose, Nandalal,—Ornamental Art. Pub: Author. pp. 13. Santiniketan, 1940. [90

An essay on some of the Principles and Fundamentals on Indian "Decorative Art, illustrated with a series of drawings."

Chaghtai, M, Abdulla,—Pietra-Dura Decoration of the Taj. *IsC*. XV, pp. 465-472, 3 plates. [91

An important feature of the Tāj is that it is embellished with many varieties of decoration simply with a view to relieve the monotony of the white marble. This particular form of decoration of the Tāj has caused a good deal of controversy as to its being of Italian origin. The writer discusses the art and traces its history as a part of the Muslim fine Arts.

——— Indo-Muslim Architecture. *ABORI*. XXII, Pts. 1 2, pp. 85-93. [92

Finds that the style of architecture created by the Ghaznavid dynasty was based on the prototypes of the Tulunid monuments of Egypt and those of the Abbasids at Samarra. The author discovered an inscription from the Kach mosque in Ahmedabad, dated 445 H. (A. D. 1053), which shows that the mosque was built just twenty-four years after the death of Mahmud of Ghaza. He begins the actual history of Indo-Muslim architecture with the mosque Quwat ul-Islam at Delhi.

Chatterji, Nandalal,—Who Built the Qutb Minar? *IR*. Vol. 42, pp. 549-552. [93

Suggests that the minor is of Hindu origin.

Chintamani, T R, *Ed.*—Vyavahāraśiromaṇi of Nārāyaṇa. Royal 8vo. pp. vi+56, University of Madras, 1941. [94

The work is a small treatise on law and judicial procedure by Nārāyaṇa, a disciple of Vijñāneśvara, the celebrated author of the well-known *Mitākṣara*. The auther traces all quotations to their sources, and specifies those that could not be found in the available texts. The preface deals with the date of the author.

Datta, Dandi Ram,—Old Assamese Mathematics (Katheli anka.) *JARS*. VIII, Pt. 1, pp. 19, 20. [95

Considers how indeterminate equations were discussed and solved by the old Assamese mathematicians.

Datta, Hirendranath,—Indian Culture: Its Strands and Trends. A Study of Contrasts, pp. 119. Calcutta University, Calcutta, 1941. [96

Denies with emphasis the *cultural* ruin brought in the wake of British conquest, which was asserted by Mr. Gandhi. He is no believer in the doctrine of non-violence, which he regards as un-Aryan and as likely to produce national enfeeblement. He looks with confidence to the death of imperialism in the war now raging. But he affirms that "it is not only futile but foolish to work for separate sovereignty for India—what has been called *Pūrṇa Svarāj* --this preferring the ideal of isolation to that of integration." He believes in *Varṇāśaramadharma*, as the cause of India's escape from any calamities and as the real cement of future social order. The argument of the five discourses on Indian Culture are turned to the establishment of this conclusion, and the vindication of faith in India's great destiny as world teacher, by the universal acceptance of India's cultural ideals." *K. V. Rangaswami, BmV. VI., Pt. 3, pp. 234-237.*

Dikshitar. V. R. Ramachandra.—Craftsmanship and Culture in India: The Five Trades. *AP.* XII, pp. 252-257. [97

Brings out facts about the admirable organisation of society in ancient and mediaeval India and shows craft guilds, which appeared in Europe only in mediaeval times, to have been flourishing in India long before the Christian era. Economically self-contained and politically autonomus, and with a culture with more than made up in depth what it may seem to have lacked in breadth. the village democracies of this country established an all-time record for smooth functioning and for longevity.

Gangoly, O. C.—The Primitives (On the art of Primitive man). Calcutta, 1941. [98

Ghosh, Batakrishna.—[Our Cultural Heritage], by Dr. Iswara Topa. Allahabad, 1940. See *ABIHI*, III, No. 153. [99

The author has launched theories galore without in any way trying to establish them. There is not a single reference to any source-book. And some of the author's theories are so radically wrong that one would be inclined to suspect that he does not know the source-books at all. There are some good suggestions in the second part devoted to the Indo-Muslim kingship as a cultural force. But of the first part I would question almost every sentence". *TMR. LXIX, p. 85.*

Ghoshal, Tarun.—Hindu Contribution to Music *CR.* LXXIX, pp. 257-266. [100

The author does not dispute the Western assumption that Pythagoras established the octave as the natural great division for the musical scale; but finds that the Hindu system has many analogies with that of the Greek and that the Hindus form diverse modes by effecting changes in the disposition of the intervals of the scale.

Gode, P. K.—The Role of the Courtezan in the Early History of Indian Painting. *ABORI.* XXII, 1941, pp. 24-37. [101

Examines if there is evidence to assume that painting was practised by the courtezans before the 8th century of the Christian era. Gives references which go to show that painting was associated with the daily life of the Courtezans in the early history of Indian painting.

Goetz, Herman.—The Crisis of Indian Industrial Art. *AP.* XII, pp. 154-157. [102

Deplores the lack of taste for India's industrial art tradition. This unfortunate phenomenon is due to the demand for new fashions. The old textile designs which made the fame of India all over the world have been disappearing, old furniture has been deteriorating, the metal ware digenerating, the pottery declining in type and in quality.

Guha, B. S.—Human Culture in India during the Stone Age. *SC.* VII, pp. 240-241. [103

A review of *Studies on the Ice Age in India and Associated Human Culture* by H. de Terra and T. T. Paterson, (Washington, 1939).

Habib, Mohammad.—Indian Culture and Social Life at the Time of the Turkish Invasions. *JAHRI.* I. Pts. 2-3, pp. 1-125. [104

A broad study of Indian culture: Discusses first the Ghorian conquest of India, and then touches upon Hindu religious system; their sciences; their caste system; their dress and manners; their laws and customs.

Johnston, E. R.—Culture Understanding Between Britain and India. *IAL.* XV, Pr. 2, pp. 73-77. [105

General review. Limits himself to the general question how Englishman can be induced to take a more intelligent interest in Indian culture.

Kelkar, D. K.—Sanskriti Sangam, (Marathi text), Crown 16mo. pp. 364, Pub: M. M. Kelkar, Poona, 1941. [106

The Confluence of culture. A historical review of the contact between Indian and foreign cultures.

Khar, Chintamani Sastri,—Rasaratna-samuccaya Tika. pp. 6+8+226, Poona, 1941. [107

A treatise in Medicine.

Lahiri, N. C.,—The Length of the Year in Hindu Astronomy *IC.* VIII, pp. 114-116. [108

Investigates the reasons which are responsible for the determination of the length of the year that is in excess of the true value.

Mallayya, N. V.,—Studies of Sanskrit Texts on Temple Architecture with Special Reference to the Tantrasamuccaya *JAU.* XI, Pt-1, pp. 25-66. [109

Continuation of the series. See *ABIHI,* III, No. 126.

Mankad, D. R.,—The Yugas. *PO.* VI, pp. 206-216. [110

Considers the question of the real sense of the word *yuga* and the number of years given to each *yuga* in the ancient literature.

Mathur, Sushil Chandra,—Dhurpad and Khayal, *IR.* Vol. 42, pp. 226-228. [111

Traces the Dhurpad school of music to the 15th century, while the origin of the Khayal school is left in obscurity.

Menon, Chelnat Achuta.—Modern Tendencies in Kathakali. *AOR.* V, Pt. 2, 1 plate. [112

Discusses the situation which developed in which people were obliged to neglect their language and culture and take to the study of English. Points out how, owing to the same reason, the Kathaksli Dance suffered.

Mookerji, R. K.,—[Elements of Hindu Culture and Sanskrit Civilisation], by Dr. Prasanna Kumar Acharya, Lahore, 1940. See *ABIHI.* III, No. 1022. [113

The subject has been classified under Family, Social, Economic, Political, Moral and Religious life. All subjects connected with the formation of family, such as marriage, sacraments, food, clothes, house and furniture have been briefly but lucidly described in the first section with authentic quotations from literary and archaeological sources. In the second and Economic section the significance of castes and communities, division of labour, sources of income, origin of writing, development of literature, agriculture, mineralogy, industry, trade and commerce, medium of exchange, trade routes, marketing, banking and the general prosperity of the country have been similarly elucidated. In the Political section have been described the sources of power, political institutions, forms of Government, sources of royal revenues and Courts for justice. Dr. Acharya has made full citations to show that the Parliamentary form of Government was known and practised in Hindu India. The moral and religious basis of human civilisation has been discussed in the last section". *JUPHS. XIV, Pt. I. pp. 113-114.*

Mulay, Krishnarao Ganesh,—Bharatiya Samgit. (Marathi text). Crown, pp. 260. Yashoda-Chintamani Trust Series Vol. X, Bombay, 1941. [114

Treats on music and shows that in the Vedic period alone its real value was properly understood. After that Indian music deteriorated in the hands of the later artists and scholars into mere mathematical tables of integral and fractional equivalents.

Padmanabhachari, T. R.,—Dress and Ornaments in Buddhist India. *M-B.* Vol. 49, No. 7. pp. 244-249, (to be continued). [115

Describes dress and ornaments worn by people in the time of Buddhism in India, based upon sculpture, painting and travellers' accounts.

Paramasivan, S.,—Studies in Indian Paintings. *JMU.* XIII, pp. 70-83, 4 plates. [116

Describes the paintings in the Māmanḍūr Caves. The wall paintings in the Jain Temple at Tiruparuttikuṇṛam and preservation of Śittaṇṇavāśal Frescoes.

Qureshi, I. H.,—The Development of Tomb Architecture under the Mughals. *JAHRI*. I, Pts. 2-3, pp. 167-117. [117

Examines in detail the statement of Manrique that the Tāj Mahāl was designed by the Venetian Geronimo Verroneo. Adds also other buildings which have escaped notice

Rajam, C. R.,—Jataka Sarvartha Chintamani, (Tamil text), pp. 296, Pub: Viswanathan & Co. Madras, 1941. [118

A treatise on Astrology.

Ranade, P. G., *Ed.*—Rasaratna-samuccayatīka. The Saralarthaprakasika Commentary by C. Sastri Khare. (Sanskrit text) Roy. 8vo. pp. 6 + 8 + 226. Anandashram Press, Poona, 1941. [119

A Commentary by Chintaman Waman Khare on Rasarathasamuchchaya, a Sanskrit treatise on Ayurvedic Pharmaceutics.

Ray, Sudhansu Kumar,—G. S. Dutt and the Indigenous Arts of Bengal. *TMR*. LXX, pp. 161-165, 8 illus. [120

Shows Mr. Dutt's appreciation of folk arts and dances of Bengal, and describes a few objects of art in his collection.

Rawlinson, H. G.,—Indian Influence on the West. In No. 1455, pp. 535-575. [121

Tells how Indian literature, art and culture, have influenced the Western countries.

Rukminiyama, K. D.,—Music. *JIH*. XX, Pt. 1 pp. 133-134. [122

A short note on Indian music in general.

Samoamoorty, P.,—South Indian Music. Books I-IV. in one volume. Illustrated with tables. 3rd Edn. Madras, 1941. [123

Sastri, Marulkar,—Dattaka-mimānsā of Ānanda Pandit. With introduction and Notes in Sanskrit, by V. V. Deshpande pp. 24 + 253 + 34, Poona, 1941. [124

A standard work on adoption in Hindu Law. Special features of this edition are (1) A clear exposition of the views of Ānanda Pandit in an original Sanskrit commentary. (2) A collection of recent Court decision at present in force on all important points ; (3) An introduction dealing with the funds, mental conception behind the theory of adoption as a social institution among the Vedic Hindus.

Sastri, M. B. Sankaranarayana,-Mathematics and Astronomy. *JTSML* II, Pt. 1, pp. 4-7. [125

In the last two articles the writer has shown how far Algebra and Geometry had developed in ancient India. In the present article he states, the science of Astronomy too was very widely known in ancient India.

Sastri, P. S. S., Subbarao, P. V. and Aiyat, T. L. V.—Caturdaṇḍi-prakāśtikā of Venkaṭamakhin. Sanskrit text with Supplement. pp. 7+116+17, Madras, 1941. [126

Treatise on Music.

Sastri, Y. Subrahmanya, *Ed.*—Jātakatattwam of Mahādeva, with an English translation. pp. viii+420+54. Bangalore 1941. [127

The work is in Sutra form unlike the general form of Ślokas and much importance is given to the connection between Medicine and Astrology.

Sastriar, M. B. Sankaranarayana,—Indeterminate Equation of the 1st Degree called Kuttaka in Ancient Indian Mathematical Works. *JTSML.* II, Pt. 2. pp. 6–9. [128

Sharma, S. R.,—Jainism and Karnaṭaka Culture. See No. 615,

Stoll, Dennis,—The Philosophy and Modes of Hindu Music. *AR.* Vol 37, No. 130, pp. 334–342. [129

A narrative exposing the beauties of the Modes of Hindu music.

——— Western Indifference to Indian Culture *HR.* LXXIV. pp. 114–117. [130

Vasavda, Arwind U.,—Yogic Basis of Psycho-Analysis. *BaV.* II, Pt. 2, pp. 239–243. [131

Attempts to find justification of the Psychoanalytic method of cure in the Yoga philosophy, and suggests, the Indian psycho-analyst should experiment upon the patient from such an angle; with the study of Yoga and mythology, he should find out a new theory of psycho-analysis.

Vaze, Ramakrishnabua,—Sangit - Kala - Prakash. Part II (Hindi text) Crown 8vo. pp. 100. R. N. Vaze, Lokasangraha Press. Poona, 1941. [132

A treatise on Indian Music with illustrative songs with their notations.

Venkatesa, Daivagnyar,—Jātaka Sarvartha Chintamani, *Ed.* by C. G. Rajam. (Tamil text), pp. 296, Viswanathan & Co., Madras, 1941. [133

A treatise on astrology.

Vipulananda.—The Harps of Ancient Tamil-Land and the Twenty - Two Srutis of Indian Musical Theory. *CR.* LXXXI, pp. 229–254. [134

A study of the antiquity of the harp in the ancient Tamil-land, and discusses the twenty-two srutis mentioned by Bharata and other ancient authors.

Yazdani Ghulam.—Cultural Heritage in Ajanta Frescoes. *HR.* LXXIII, pp. 612-616; LXXIV, pp. 39-47. [135

A lecture delivered under the auspices of the Behar and Orissa Research Society at Patna.

——— The Wall-Paintings of Ajanta. *JBORS*, XXVII, pp. 6-33. [136

A survey of the scenes and subjects portrayed on the walls of the Ajanta caves and deals with the salient features of the paintings, their spiritual significance and artistic excellence.

Aryans

Allan, J.—[Pre-Musalman India.] Vol. II, Pt. 1, Vedic India. The Aryan Expansion over India, by V. Rangacharya, Madras, 1937. See *ABIHI*, II, No. 1066. [137

"It is some eight years since we noticed the first (prehistoric) part of Mr. Rangacharya's ambitious history of India down to the Muhammadan conquest. The present volume deals with the historical aspect of the Vedic period down to about 600 B. C., a complimentary volume will deal with the culture of the period. This volume then deals with what the author conveniently calls "Aryan" and "non-Aryan" elements in early Indian Culture". *JRAS, 1941, pp. 72-73.*

Sampurnanda.—Aryan ka adi Desh, (Hindi text), pp. 266. The Leader Press, Allahabad, 1941. [138

A challenging book on the thorny question: What was the original home of the Aryans? The author's thesis is that the Aryans lived, millenia ago, in the Sapta-Sindhwas region (i.e., the Punjab and the Frontier) from where they radiated their culture to the distant ends of the earth.

Avestic, Zoroastrianism and Parsis

Anklesaria, H. T.—Jarthosti Dinni Khol Karmari Mandalino Sane 1277 thi 1287 Yazadjardi, Sane 1908 thi 1917 Isvi Sudhino 45 thi 54 Sudhinan Varshono Aheval. (Gujarati text). Royal 8vo. pp. 290. Fort Printing Press, Bombay, 1941. [139

Report of the proceedings of the 45th to the 54th year of the Society for the Promotion of Research into the Zoroastrion Religion, 1277 to 1287 A. Y.—1908 to 1917 A. D.

Chinivala, F. S.—Ahunvad Gatha, Ha. 30, (Gujarati text), Demy 8vo. pp. 212. Frasho Gard Printing Press, Bombay, 1941. [140

This is Part III of the Gatha Series.

Chinivala, F. S.—Ruwan Mate Bahedino Shun Bhani Shake, Shun Nahin? (Avesta-Gujarati text), Demy 8vo. pp. 632. Parsi Vegitarian and Temperance Society, Bombay, 1941. [141

What can the Parsis say and not say in praying for the dead.

Dadachanji, Fardun K.—Philosophy of Zoroastrianism and Comparative Study of Religions. Vol. I. Dealing with the teachings of the great Iranian Prophet Zorathustra. 9½″ × 6¼″, pp. 849, Times of India Press, Bombay, 1941. [142

Based on quotations from the whole Avestan Zoroastrian literature, bodily translated with chapter and verse. Designed primarily as a treatise throwing new light on Zoroastrianism and its relationship to other creeds. The work is fully annotated with bibliography.

Gray, Louis H.—On Avesta *Š = ĀRT*, ŔT, ŌI = AI, and Ā = Ā (H). *JAOS.* Vol. 61, Pt. 2, pp. 101–104. [143

A study of the grammatical construction in the Avesta.

Kanga, Ervad M. F.,—Hādhōkht Nask. In No. 1434. pp. 244–252. [144

The Yashts XXI and XXII or Yast Eragments are commonly known amongst the Parsis as the Hādhōkht Nask. The writer here gives translation of the *Fargards* I, II, and III.

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Makes a few corrections to his paper on the subject published in *JSHS* in 1938, basing his notes on *A Chronicle of the Carmelites in Persia and the Papal Mission of the Seventeenth and Eighteenth Centuries*, London, 1939 (See *ABIAI*, III, No. 2036)

——— The Friars Minor or Franciscans in India, 1291-1941. 7¼" x 4¾", pp. x + 203. Rotti Press, Karachi, 1941. [241

A brief survey of the activities of the Friars Minor, or Franciscans, as they are known in India. Although according to the title the book is on Franciscans in India, a chapter has been added on the Franciscans in Burma.

Navalkar, C. G.,— जालना (Marathi text), Foolscap 16mo pp. 108. Aryabhuhan Press, Poona, 1241. [242

An account of Christian Missionary activities in the Jalna district of the Nizam's Dominions.

Pillai, R. P. Sethu,—Tirukkovilur Kovil (Tamil text), pp. 56, Tamil Kalai Achaham, Conjeevaram, 1941. [243

Ramanujam, M. S.,—Modern Tamil Prose, *BRVRI.* IX, Pt. 2, pp. 127-133, (to be continued). [244

Deals with Avent of the European Missionaries into the Tamil land in the 17th century, and their Tamil works.

Wadia, P. A.,—A Missionary and his Pledge, pp. 44, Bombay, 1941. [245

A booklet narrating the Temple in case which created a stir in the Methodist Mission.

Dinastic

Chalukyas

Dave, Maneklal, Chakulal,—Chāḷukya vaṃsha no Itihās (Gujarati text), *SFGST.* VI, Pt. 3, pp. 373-395. [246

This is the third of the series of articles dealing with the history of the Chāḷukyas of Gujarat. The present instalment deals with the reign of Maharaja Siddharaja Jaisingh.

Khore, G. H.,—A Note on the Daulatabad Plates. See No. 467.

Rao, N. Lakshminarayana,—Was Maṅgalavāḍa the Capital of Bijjala? (Kannaḍa text). *JKLA.* Vol. 26, Pt. 2, pp. 186–188. [247

Says that Maṅgalavāḍa was his early capital before he acquired overlordship of the Chāḷukya kingdom and established his new capital at Kalyān.

Soni, Kachralal, Shivjibhai,—Solanki Karṇadēva. See No. 7.

Cholas

Acharya, P.,—Identification of 'Indraratha of Adinagara' found in Tirumalai Inscription of Rajendra Chōḷa I. *JIH.* XX, pp. 1–11 [248

Discusses the subject and concludes: "Arguments leave no room for any doubt as regards the correct identification of the king Dharmaratha of lunar dynasty of Yayathinagara with 'Indraratha' of the ancient race of the moon of 'Adinagara' as mentioned in the Tamil inscriptions of Rajendra Chōḷa". Yayatinagara is identified with the town of Sonpūr in Sambalpūr in Orissa.

Ayyar, A. S. Ramanatha,—A note on the Date of Chōḷa Gaṇḍarāditya *EI.* XXVI, Pt, 2, pp. 82–84. [249

Attempts to fix the initial year of Rājakēsarin Gaṇḍarāditya.

——— A Note on the Battle of Vallala: A. D. 911–2. *EI.* XXVI, Pt. 3, pp. 112–114. [250

Discusses a record of a Chōḷa king Parakēsarivarma, who is identified with Parantaka I. As Pṛithivīpati had been granted the title of 'Bāṇādhirāja' before A.D. 912–13, the northern campaign in which this Gaṅga feudatory had helped his suzerain against a Bāṇā chieftain, success in which had evidently earned for him both the Bāṇā title and the Bāṇā territory, must have occurred between A. D. 910 and 1912–13, i.e., in about A. D. 911–12.

Balasubrahmanyan, S. R.,—Panangudi Agastīśvara Temple: A Cōḷa Temple—9th Century A. D. *JMU.* XIII, pp. 101–104, 3 plates. [251

Discusses a temple of the 9th century A. D. and the period of Vijayālaya the founder of the Chōḷa house of Tanjore.

Dikshitar, V. R. Ramachandra.—Mūnrām Kulottuṅga Śoḷan. (Tamil text), Crown 8vo. pp. lx+180, 1 plate, 1 map, Madras. 1941. [252

A study of the great Chōḷa ruler, Kulottuṅga III, who reigned for nearly quarter of a century, based on epigraphic records.

" A biographical treatment in Tamil confers on an author of a study like this two advantages: it enables him to concentrate attention on the chief figure and it also allows him the freedom to make good use of the extant literary and inscriptional material by appropriate citations from them, which a writer in English will not have the same freedom to utilise to the same extent. Mr. Ramachandra Dickshitar has made good use of his opportunities. The result is an eminently readable, reliable and interesting Tamil history, in which the material is handled with deftness and literary skill". *K. V. Rangaswami Aiyangar, BmV. V, Pt. 2 pp. 97-98.*

Govindasami, S. K.—A Note on the Nomenclature of Chōḷa Officialdom. *JIH.* XX, Pt. 1, pp. 93–94. [253

The mediaeval Chōḷa imperialism and the *sāmanta* or feudal barons had borne titles which almost in all cases ended with the suffixes *rāya*, *mūrāya* and *adirāya*. These terms meant chief, great chief, and chief of chiefs. Points out the antiquity of the terms and believes that the nomenclature of the mediaeval Chōḷa officialdom was an inheritance from early Tamil tradition and not an innovation.

Delhi Sultanate

Halim, S. A.—Relation of Delhi Sultanate with the Kingdom of Multan. *JAHRI.* I, Pt. 1, pp. 72–83. [254

A broad survey of the history of Multan.

Quraishi, I. H.—The System of Assignments under the Suntals of Delhi. *JAHRI.* I, Pt. 1. pp. 63–71. [255

A study of the system of assigning land or its revenue to a public servant in lieu of services rendered to the State, and its origin.

Gaṅgas

Das Gupta, C. C.—Indian Museum Plates of Gaṅgā Indravarman. See No. 370.

Das Gupta, N. N.—Viṣṇusomācāryya of the Kāmarūpa-Viṣaya. See No. 371.

Guptas

Agarwal, J. K.—Some New varieties of Gupta Coinage. See No. 1033.

Altekar, A. S.—The Date and Attribution of the coins of Vishṇugupta. See No. 1035.

Dandekar, R. N.—History of the Guptas. 7¼″ × 4¼″, pp. 226. Oriental Book Agency, Poona, 1941. [256

A complete history of the Guptas. Deals with the available sources, the foundation of the Gupta Empire, Consolidation of the Gupta Empire, Consolidation of the Gupta Imperial Power, the acme of the Gupta glory, the disintegration of the Gupta Empire, the last vestiges, the later Guptas of Malwa and Magadha, study of the Gupta inscriptions, Religious policy, literary activities and administrative system. Concludes with a map, genealogical tables, bibliography and index.

Mookerji, Dhirendra Nath.—The Gupta Era. See No. 434.

Pai, H. Govind.—Karnatakakke Jainadhamada Agamana (Advent of Jain Dharma to Karnataka), Kannaḍa text. *KSPP.* XXVI, pp. 1-21; 125-144, [257

The author opines that the Chandragupta who came to South India and to Ṣravaṇabeḷgoḷa with his guru Bhadrabāhuswamy, was not the same as the Maurya Emperor of that name. It was Samprati Chandragupta.

Sankar, K G.—The Epoch of the Gupta Era. See No. 437.

Kadambas

Dikshit. M. G.—Śivapūra (Goa) Plates of Candravarman See No. 272.

Saletore, G. N.—Two Minor Kadamba Dynasties. *JBHS.* VI, pp. 48-67. [258

Some scholars are of the opinion that there was a later Kadamba dynasty at Ucchaṅgi. The writer says that the survey of records pertaining to the so-called Kadambas of Ucchaṅgi reveals to him that there is no basis for such an assumption. He points out two minor Kadamba dynasties, one in possession of Kōgaḷi 500 and the other of Kadambalige 1000.

Kuṣāṇas

Puri, Baij Nath.—The Nationality and Original Habitat of the Kuṣāṇas. *IC.* VIII, Pt. 1, pp. 91-96, [259

Discusses the original habitat of the Kuṣāṇas and the racial stock to which they belonged. Concludes that the original home of the Kusāṇas was in Western Asia. Their physical features, their deities and their patronage of the Greek language confirm his theory. He thinks that the ethnological consideration of the problem alone is sufficient data on which to rely when building any theory as regards the origin of the Kuṣāṇas. But it has been possible for the author to confirm and corroborate his contention through other pieces of evidence. He cannot say when the Kuṣāṇas migrated from Western Asia, but they were living, he says on the upper side of the river Oxus when the Chinese Ambassador Chankien visited them in about 125 B.C.

——— The Date of the Kadphises Kings and their Relations with the Śaka Kṣatraps of Western India. *JIH.* XX, Pt. 3, pp. 275-257. [260

Discusses the dates of the Kuṣāṇa kings of the Kadphises group, and their relations with the Saka Kṣatraps of Western India, and shows the relationship between Wima and the Saka Kṣatrapas of Western India. By accepting 66 B.C., as the initial year of the old Saka era, he comes to the conclusion that Wima Kadphises died in 124 A. D. Nahapāna declared his independence in the year 45-46 of the Saka Era equivalent to 46+78=124 A. D. Nahapāna was acting as a Ksatrapa of Wima Kadphises and his declaration of independence was subsequent to the death of his overlord resulting in the usurpation of power in the North by Jihoṇika of the Taxila Silver Vase Inscription. Assumes that the old theory of Kanishka as the founder of the Saka Era has to be given up.

Puri, Baij Nath—Some dates of the Kuṣāṇa Kharoṣṭhi Records. See No. 436.

——— The Sarvāstivādins and the Mahāsaṅghikas in the Kuṣāṇa Period. See No. 215.

Mauryas

Battacharya, S.,—Select Asokan Epigraphs. See No. 359.

Jain Kanta Prasad,—Aśoka and Jainism. See No. 591.

Mookerjee, Dhirendra Nath,—Chandragupta and Bhadrabāhu. *JIH.* XX, Pt. 3, pp. 249-274. [261

Discusses the tradition that Chandragupta, the Maurya, abdicated and committed suicide by slow starvation, and concludes that the monarch Chandragupta who accompanied Bhadrabāhu was no other than Chandragupta I, Vikramāditya who founded the era of 58 B. C., and as Bhadrabāhu died in V. S. 27, Chandragupta I, left the crown about V. S. 26 and as according to Jaina tradition he lived for twelve years more after Bhadrabāhu's death, Chandragupta I died about V. S. 39=19 B. C. during Samudragupta's rule. The Meherauli Iron Pillar inscription of Chandragupta I, was therefore incised sometime after V. S. 26=32 B.C.

Sehadri, M.,—Commerce of the Maurya Period. *HYJMU.* I, Pt. 2. pp. 165—170. [262

A short account of the commercial transactions of the Mauryan kings, based on Kautalya's *Arthaśāstra.*

Sen, S. N.,—Aśoka (Bengali text). Calcutta University, Calcutta, 1941 (?) [263

Presents a brief but accurate account of the important facts known about Āśoka.

Shah, Tribhuvandas L., — Emperor Aśhok Dislodged. 9½″×6¼″, pp. 14, Baroda, 1940. [264

Tries to prove that Āśoka and Priyadarshin were two distinct monarchs.

Mughals

Ahmad, M. B.,—Court diaries During the Mughal Period. *JAHRI.* I, Pt. 1, pp. 32-43. [265

Gives a few specimens of records of Court Diaries of the Mughal period, preserved in the Daftar e Diwani in Hyderabad Deccan. These records mostly tell of the procedure of court sittings, the personal, etc.

Ali A. F. M. Abdul,—Mughal Administration *BPP.* LXI, pp. 50-54. [266

A short study of the administrative machinery set by the Mughals, in which the author detects the basis on which the present day edifice of British administration in India rests.

Askari, S. H., — An Unknown phase of Mughal-Koch Relations (Based on a newly discovered Persian Manuscript). In No. 1222, pp. 139–148. [267

The writer discovered an old, incomplete, and damaged Persian manuscript containing more than 70 letters throwing light on the actvities of the Mughal officials in Koch Bihar in the last few years of Aurangzeb's reign. Fourteen of these letters are summarised in this paper.

——— Nawab Munir-ud-Dowla; A Minister of Shah Alam *JBORS.* XXVII, pp. 187–220. [268

A brief life-history of the Persian noble who was in service of Alamgir and Shah Alam, and shows that though an able officer, he had harmed the Mughal cause by his policy of appeasing the East India Company.

Avasthy, R. S.,—The Delay in Humāyūn's Accession: An Explanation. *JUPHS.* XIV, Pt. 1, pp. 58–65. [269

Critically reviews the two standpoints—whether Humāyūn was present or absent from Agra at the time of death of his father, the Emperor Babar. Concludes that the delay was due to his absence from Agra and not to the conspiracy which had already fizzled out earlier.

Banerji, S. K.,—Humāyūn Badshāh, Vol. II. pp. xvi + 444. Maxwell Company, Lucknow, 1941. [270

The first volume was published in 1939. See *ABHI* No. 899.

" An honest and reasonable study of a stormy but significant period and of a peace-loving cultured gentleman unfortunately called upon to play the warrior king. In this volume Humāyūn appears in a more pleasing light. Gone were his earlier lethargy, unaccountable fits of cruelty and sentimentalism, irresponsibility and irresolution, and we now find in him a man of action,—energetic, firm and calculating. Whether his non-sectarianism was dictated merely by his own self-interest or was the expression of a genuine catholicity of mind (I wish the author had developed this point a little more fully), his remarks on p. 355 would imply that his profession of Shia faith was a diplomatic conformism but on p. 128 he is suggested to have had no deep sectarian attachment. ......The latter part of the book deals with a variety of interesting topics. A discussion on Akbar's childhood brings to light what I believe has not been properly stressed, namely his indebtedness to the tradition of culture and liberalism created by his father and grandfather" *A. B. Habibullah, IHQ. XVIII, pp. 284-286.*

" The author has utlised several sources which were not available to Erskine when he wrote on the subject in 1854:......The writer throws some new light on certain political topics among which may be mentioned the following:—(1) Humāyūn's dealings with Shāh Tahmasp, (2) Maldeo's attitude towards the Mughals and Sher Shāh, (3) The reason that led to Kamran's defeat at the hands of his brother, and (4) Humāyūn's final victory over the Afghans." *Radha Kumud Mookerj, JUPHS. XIV, Pt. 2, pp. 128—129.*

Banerji, S. K.—Kingship and Nobility in Humāyūn's time *JUPHS.* XIV, Pt. 1, pp. 25–38. [271

Shows that the Mughal kingship in Humāyūn's time was a Central-Asian conception.

Basu K. K.,—A letter of Jehāngir to Khurram and its Reply. in No. 1434, pp. 63–66. [272

Gives a summary of the letter of Emperor Jehāngir to Prince Khurram and of the latter's reply. These two letters are undated, and have been incorporated in *Guldastah*, a Persian manuscript.

Hasrat, Bikrama Jit,—Dārā Shikuh. Part V. Mullah Shàh and Other Saints *VBQ.* VI, pp 331-345. [273

Biographical sketch of Mullah Shāh. His birth and parentage; his spiritual gifts and miracles; his letters to Dāra Shikuh and a selection of his poetical compositions.

This series began with Vol. V, Pt. 3 of *VBQ.* (See *ABIHI.* No. 382)

Hosain, M. Hidayat.—Contemporary Historians during the reign of the Emperor Shāh Jahān, *IsC.* XV; pp. 64–78. [274

Describes historical works written by contemporary or Court historians of Shāh Jahān (1628–1659). As many as nineteen histories dealing with the life of the Emperor were written.

Hosain, M. Hidayat, *Ed.*—Qānūn-I-Humāyūnī (Also known as Humāyūn Nâma) of Khwāndamīr. A work on the rules and ordinances established by the Emperor Humāyūn and on some buildings erected by his order. (Persian text). Bibliotheca Indica Series No. 260. 8¼″ × 5¼″, pp. xxxvi + 144. Royal Asiatic Society of Bengal, Calcutta, 1940. [275

Only one MS. copy of this work is known to exist in the British Museum, on which this edition is based. Khwāndamīr received the emperor's commands for its completion in Gwalior in A. H. 937 (A. D. 1530). A complete English translation of the book fol. 25–114 by Munshi Sadasdk'h Lal is preserved in the British Museum. (See also Nos. 277 and 278).

Pawar, A. G.,—Some Documents Bearing on Imperial Mughul Grants to Rajā Shahu, (1717–1724). In No. 1222. pp. 204–215. [276

An account of the Mughul Grants of *Chauth*, *Sardeshmuki* and *Swaraiya* Given to Rajā Shāhu in 1719.

Prashad, Baini, *Tr.*—Qānūn-I-Humāyūni (Also known as Humāyūn Nāma) of Khwūndamīr. A work of the rules and ordinances established by the Emperor Humàyūn and on some buildings erected by his order. Translated with explanatory notes. Bibliotheca Indica Series No. 263. 9¼″ × 5½″, pp. xx + 92. Royal Asiatic Society of Bengal, Calcutta, 1940. (See No. 275). [277

Prashad, Baini—Qānūn-i-Humāyūnī and Humāyūn. *BPP.* LX, pp. 44–48. [278

Gives a brief outline of some of the observances, rules and ordinances of Humāyun as detailed in *Humayun Nama* or *Qanun-i-Humayuni* of Kawāndamīr.

Rahman, Ataur.—Aurangzeb and his Policy. *JAHRI.* I, Pt. 1, pp. 102–120, [279

It has generally been said by historians that the Rājput policies of Akbar and Aurangzeb were quite opposite; the one built up an empire and the other lost it. The writer shows that this theory is not only wanting in reason but also in facts.

Roychaudhuri. Makhanlal,—Din-i-Ilahi, or the Religion of Akbar. Foreword by Sachchidananda Sinha. 8½″ × 5″, pp. xviii + 337. University of Calcutta, 1941. [280

"After having surveyed the historical and cultural back-ground of Akbar's period, the author describes at length the various forces that were at work at that time. He then deals with the various religious communities, who, as important factors at the Court of Akbar, contributed their respective shares to the evolution of the *Din-i-Ilahi,*—the Sunnis, the Shias, the Hindus, the Jains, the Sikhs, the Buddhists, the Parsis, the Jews and last but not the least, the Christians. The author accurately summaries the result of the impact of these various communities at the Court of Akbar and the resultant trend thereof which ultimately culminated in the establishment of the Din-i-Ilahi." *Foreword.*

"A clear, exhaustive and thought-provoking account of one important aspect of Akbar's career, viz., his religious views and policy. The author has made a thorough study of contemporary Persian and Portuguese materials. He has successfully exposed the orthodoxy of Badauni and his perverted jealousy of Faizi and Abul Fazl". *A. C. Banerjee, in IHQ. XVII, pp. 525–526,*

Saran, P.,—The Provincial Government of the Mughals (1526–1658), 8″ × 6″, pp. xxvi + 483. Kitabistan, Lahore, 1941. [281

"The most refreshing part of the book is the criticism of the mishandling of Mughal institutions by certain writers, and most of this is thoroughly convincing to the reader. Thus when Moreland takes Sir Thomas Roe's list, of the administrative divisions of the Empire under Jehāngir a little too seriously, Dr. Saran goes into much detail, and after having delved into authorities, both Indian and European, comes to the conclusion that Roe, in order to make it appear in keeping with his dignity and influence at Court, gave a list prepared at random from memory the importance of a document emanating from no less a source than the 'King's Register' itself.

Dr. Saran's criticism is always very convincing and dignified, even though the party criticised may have a name with certain amount of authority attached to it. Thus while describing the judicial system of the Mughal Empire in all its aspects, Dr. Saran almost tears to shreds the theory propounded by Sir Jadunath Sarkar in his *Mughal Administration*". *IsC. XV, pp. 393–394.*

Saran, P.—Moghal Religious Policy. *HR.* LXXIV. pp. 458–461. [282

Review of Sri Ram Sarma's *The Religious Policy of the* Moghal Emperors, (Oxford University Press, 1940.) See *ABIHI* III, No. 391.

Saxena, Banarsi Prasad,—Ideals of Moghul Sovereigns. *JUPHS. XIV*, Pt. 1, pp. 89–104. [283

An attempt to examine the ideals of the Great Moghals in the light of the theoritical conception of the so-called ultimate political authority. Concludes: That the political ideals of the Moghals were not static but dynamic; that they were essentially secular but only incidentally religious. The one note-worthy feature of these ideals was imperialism but unlike the modern imperialism it had not for its objective the exploitation of others. The Moghal sovereigns were dictators and despots but they were true to their professions, and they did what they said.

Sharma, S. R,—Moghal Empire in India, (1526–1761), Part III, 8½″ × 5¼″, pp. 695–892, 1 plate, 1 map. Karnatak Publishing House, Bombay, 1941. [284

Chapters XI and XII. Appendices, Supplementary Bibliography.

Deals with Nizam-ul-Mulk; Disintegration of the Empire, Persian invasion, Battle of Karnal, Panipat and after, and the last of the Moghals.

Shahani, T. K.—[The Religious Policy of the Moghal Emperors], by Prof. Sri Ram Sharma 1940. See *ABIHI.* III, No. 391. [285

"It is well known in history that the word "religion" has been often subjected to a perverted use in the hands of selfish domineering tyrants whose real aim is power. Mediaeval India like most of the then known world was, on several occasions, victimised by this outburst of passion for Power and plunder under the guise of religious fervour; but this Muslim foreigner always in a minority, though militarily strong, could not but come to terms with the vast Hindu majority. Conversion of the whole mass of Hindus to Islam was at once recognised to be an impossibility: and the rigidity of Muslim law had often to bend down before expediency, if Muslim rule India was to be at all possible .... Prof. Sharma has, therefore, chosen a great theme for historical research which, to say the least, he has done honestly." *JUB. X, Pt. 1, pp. 202—203.*

Spear, T. G. P.—The Moghal Family and the Court in 19th Century Delhi. *JIH.* XX, Pt. 1, pp. 38–60. [286

Describes the Delhi Fort, gives a short Moghal chronology, and pictures the Court life.

Srivastava, A. L.—The Failure of Shāh Alam II's First Expedition to Delhi, 1765–66. In No. 1222, pp. 195–198. [287

Before his final expedition that ended in his triumphal entry into Delhi on 6th January, 1772, Shah Alam had made two abortive attempts to quit the British protection at Allahabad and regain his throne. How the first expedition failed is narrated in this paper.

Rāṣtrakūṭas

Desai, P. B.—Rāṣtrakūṭara Rājadharigaḷu (Kannaḍa text) *KSPP*. XXVI, pp. 174-185. [288

Describes Mānakheta (Malkhed) and evaluates its importance in the history of Karṇāṭaka and of India.

Ayyar, A. S. Ramanatha—A Note on the Dates of Three Rāshtrakūṭa Kings. *EI*. XXVI, Pt. 4, pp. 161-165. [289

Discusses the dates of three Rāṣtrakūṭa kings and concludes:

(1) Indra III, whose date of accession was February 24, A. D. 915, may have actually reigned till at least the end of A. D. 927. He may have continued for some time longer.

(2) Actually the reign of Govinda IV is reduced to a short period of about four years only—from May 930 to the middle of 934. It is not definitely stated anywhere that Govinda died on the occasion of the invasion by the Chāḷukya king Bhima II—he may perhaps have lived some years longer; but his career as Rāṣtrakūṭa king probably ended with A. D. 934.

(3) It is inferred that the accession of Kṛṣṇa III, was calculated from August or September A. D. 934, though his actual coronation as 'king' took place only in December of that year, that he reigned for 27 full years and a portion of the 28th year, and that his death may have occurred in about December 966, or January 967.

Aiyar, Subrahmanya, K. V.—Three Lectures, Embodying a course of three lectures delivered under the auspices of the Kannaḍa Research Institute, Dharwar, on 6th, 7th and 8th January 1941, on the method of Historic Research and some dark spots in the history of the Rāshtrakūṭas, pp. 120, R. S. Panchmukhi, Director of Kannaḍa Research Institute, Dharwar, 1941. [290

The first lecture gives some specific instructions for a research student in the method of proper assessment of the material at his disposal. The second and third lectures, discuss at length the points of interest in the ancient history of the Deccan and the Karṇāṭaka. He holds that Akalavarsha Subhatunga mentioned in the spurious Mercara plates of the Western Ganga king Avinita is a historical person and an earlier Rashtrakuta king whom the Western Chāḷukya Jayasiṁha I is said to have defeated and that Prithividuvaraja mentioned in the Kopparan plates as a subordinate of Pulikesin II is to be identified with Prithivi Pallava king Mahendravarma I.

Desai, P. B.—The Capitals of the Rāṣtrakūṭas. (Kannaḍa text) *JKLA*. Vol. 26, Pt. 2, pp. 174-185 [291

Speaks of Mānyakhēta (Malkhed) in detail and pictures its importance in Karnāṭaka, and in Indian History.

Tughluqs

Rashid, Sh. Abdur.—Agrarian System of the Tughluqs. Section I. *JAHRI.* I, Pt. 1, pp. 84-101. [292

A connected account of the system of land-revenue obtained in Northern India under the Tughluq Sultans on the basis of the fragmentary account preserved in the pages of Baruni's *Tarikh-i-Firoz Shahi* and Shams-i-Siraj Afif's *Tarikh-i-Fīroz Shahi,*

Roy, N. B.—The Victories of Sulṭān Fīrūz Shāh of Tughluq Dynasty. *IsC.* XV, pp. 449-464. [293

English translation of *Futūḥat-i-Fīrūz Shāhī* of Diyāuddīn Barnī.

——— The Transfer of Capital from Delhi to Daulatabad. *JIH.* XX, Pt. 2, pp. 159-180. [294

Consideration that might have weighed with Sulṭān Muhammad bin Tughluq in transferring his capital from Delhi to Daulatabād is discussed, specially his religious zeal for propagating Islam in the south. Evil effects of this wild experiment of the Sulṭān have also been dealt with.

Basu, K. K.—Fīrūz Shāh Tughluq as a Ruler. *IHQ.* XVII, pp. 386-393. [295

Narrates the Sultan's efforts at introducing various decrees by which all persecution, annoyance and troubles of the people were removed.

Miscellaneous

Bhattasali, N. K.—Two Inscriptions of Gopāla III. See No. 363.

Biswas, A. B.—A Note on the Ajaṇṭā Inscription of the Vākāṭakas. See No.-365.

Job, T. J.,—The Pallava Rule in South India. *NR.* XIV, pp. 139-146; 405-417. [296

From epigraphic records it is concluded " that Vishnugopāla who was undoubtedly one of the early Pallava kings of Canjeevaram, might have reigned some time about A. D. 340 to 350. Reckoning the chronology from this base, we can broadly say that the Pallava power in South India must have extended roughly from the beginning of the 3rd century A. D. to the end of the 9th. As regards the Pallava origin, the theory of their foreign or Persian origin is unconvincing because it rests merely on the superficial resemblance between the two words Pallava and Pahlava or Palhava or Pahnava (meaning Parthian) who are mentioned in the Purāṇas along with the Sakas and the Yavanas, as a people of Western India in the 2nd century A. D."

Mirashi, V. V.,—New Light on the History of the Paramāra Dynasty. *NUJ.* No. 7, pp. 34-39. [297

Discusses the Doṅgaragoan inscription which is incised on the architrave of dilapidated old temple of Siva. It belongs to the reign of Jagaddēva, a son of Udayāditya and is dated in Saka 1034 (A. D. 1112). Doṅgaragoan is in the Yotmal District of Berar. The tenour of the description is verses of the inscription suggests that Jagaddēva was a half-brother of Lakshmadēva who perhaps bore the *biruda* Raṇadhavala. He seems to have been nominated by Udayāditya as his successor, but the inscription leaves no doubt that he never ascended the throne of Mālwā.

——— Vakataka Inscription in Cave XVI at Ajanta. See No. 394.

Rao, L. Lakshminarayan,—A Note on Noḷamba Poḷalcōra II. *IC.* VII, pp. 365-368. [298

Points out that the pedigree of the Noḷanbas as set forth by G. N. Saletore is not acceptable. Gives a revised genealogy based on the Morigeri inscription.

Sankalia, H. D.,—Monuments of the Yādava Period in the Poona District. See No. 67.

Sircar, Dines Chandra,—Was Berar the Home Province of the Śātavāhanas? *JNSI*, III, Pt. 2, pp. 87-91, [299

Disagrees with Prof. V. V. Mirashi in assigning Berar as the original home of the Sātavāhanas simply because large number of Sātavāhna coins were found there. Gives references to prove that the original home of the Satahānas was Pratishthāna. At the end of the article Prof. Mirashi replies upholding his theory.

East India Company

Chandra, Prakash,—The Board of Control. In No. 1222, pp. 191-194. [300

The Government of India Act, 1784, established a dual Government in London for the administration of India. The day-to-day administration and the power of initiative were left in the hands of the Company, but a Board of Commission was appointed to superintend, direct and control all acts, etc. How this system actually worked out in practice is studied in this paper.

De, J. C.,—The East India Company's Cinnamon Trade (1600-1661) *NIA.* IV, Pt. 3, 93-104; Pt. 4, pp. 137-148. [301

Reference from various travellers on the rivalry between the Portuguese, the Dutch and the English for the Cinnamon trade,

De, J. C.,—The Malabar Corsair and the Company's Trade with India (1600—1661) *BPP.* LX, pp. 86-100. [302

Gives few notes on piracy on the Malabar Coast.

——— The Trade in Elephants and Ivory (1600-1661) and the Old Company. *BPP.* LXI, pp. 20-37. [303

Joshi, V. V.,—Marquess of Wellesley and the Conquest of India. *JUB.* IX, Pt. 4, pp. 8-48. [304

Shows how military causes were responsible for the British conquest of India and that these military causes were the outcome of the state of political feelings. The writer says, the conquest was really accomplished during the short span of Wellesley's administration, when within a few years the Company rose from the position of a second-rate power in the country to that of virtual paramountacy. Marquess of Wellesley's aggressive policy was successful only because he had a powerful army to back him in his decisions.

Philips, C. H.—East India Company (1784-1834), pp. 374. Manchester University Press, 1940 (?) [305

" Dr. Philips gives us, I believe, for the first time, a very thorough account of the influence exerted by the Board of Control, the Court of Directors and the Court of Proprietors on British policy in India and the relative value and importance of these parts. He gives us very full information as to the extent of influence exercised by the President and the force and direction of the pressure exercised by the East India Company's interest in England." *N. K. Sinha, in CR. LXXVII, p. 77.*

Philips C. H., and D.—Alphabetical List of Directors of the East India Company from 1758 to 1858. *JRAS.* 1941, Pt. 4, pp. 325-336. [306

Economics

Agrawala, Vasudeva, S.—Trade and Commerce from Pāṇini's Ashṭādhyāyi. *JUPHS.* XIV, Pt. 2, pp. 11-22. [307

A study of the subject based on Pāṇini's references to trade and financial dealings. Concludes: That barter prevailed not only in transactions of modest value. but also in the case of commodities of substantial amount.

Anstey, Vera—Economic Development. In No. 1455, pp. 258-304. [308

Results of Western contacts and British rule on economic developments in India.

Karve, D. G. *Ed.*—Historical and Economic Studies. pp. 238 + xi, Fergusson College, Poona, 1941. [309

This volume of essays by eminent scholars in historical, political and economic subjects has been published on the occasion of the Silver Jubilee of the Fergusson College Historical and Economic Association and dedicated to its Founder-President Professor V. G. Kale, the well-known student on Indian Economics.

Krishnamurthy, G. N.—Studies in Regional Economics; I. Study of Land and its Division in a Mysore Village Mookanahallipatna, Gubly Taluk. *HYJMU.* I, Pt. 2, pp. 135–144. [310

Mukerjee, Radhakamal—The Economic History of India: 1600–1800. *JUPHS,* XIV, Pt. 2, pp. 41–96. [311

A study of the economic progress in the Ganges plain. Divided into two parts: (1) Agriculture and the land, and (2) Population and the prices.

Seshadri, M.—Commerce of the Maurya Period. *HYJMU.* I, Pt. 2, pp, 165–170. [312

Traces the origin of India's foreign trade from the earliest time.

Srikantan, K. S.—Kautilya on Economic Planning. *JUB.* IX, Pt. 4, pp. 71–78. [313

Discusses Kautilya's scheme of economic planning. "His skill of planning was not a piecemeal reform," says the writer, "nor was it a cut and dried programme devoted for a static world. It was a dynamic planning which was fundamentally a revolt against the brutality of economic adjustments."

Venkataramana, Y.—Kṛṣṇa Deva Rāya's Economic Policy. *IHQ.* XVII, pp. 97–103. [314

Outlines the economic policy of Kṛṣṇa Dēva Rāya of Vijayanagar, gathered from two main sources, (1) *Rayavācakama,* an almost contemporary evidence of his economic policy and the state of finance in his time, and (2) *Āmuktamālyada,* a work containing autobiographical glimpses into his economic policy.

Education

Adam, William,—Report on the State of Education in Bengal. Edited by Anathnath Basu, 8½″ × 5½″, pp. lxvii + 578 Calcutta University, Calcutta, 1941. [315

"William Adam's inquiry was undertaken at the request of Bentinck who admitted the obvious truth that 'to know what the country has done and is doing for itself.' Three Reports were prepared in the three years 1835—38: the first was a general resume of previous knowledge of Hindu and Muslim schools; the second was a detailed account of the single district of Rajshahi; the third dealt comprehensively with Bengali and Hindi schools, Sanskrit schools, Persian and Arabic schools, English schools, domestic instruction, and adult education. One has to dip anywhere into these Reports, now conveniently edited, to see for oneself the candour, sense, and statemanship of their author." *T. N. Siqueira, in NR XVI, pp. 348-349.*

Altekar, A. S.—The Conception and Ideals of Education in Ancient India. *JBHU.* VI, pp. 115–129. [316

A broad study of the education and educational system in ancient India. Concludes: " The aims and ideals of ancient Indian education were to promote their simultaneous and harmonious development. Discussions are introduced and Sanskrit text quoted to show that infusion of a spirit of piety and religiousness, formation of character, development of personality, inculcation of civic and social duties, promotion of social efficiency by the proper training of the rising generation in different branches of knowledge and the preservation and spread of national culture may be described as the chief aims and ideals of ancient Indian education.

Cunningham, J. R.—Education. In No. 1455, pp. 138-187, [317

An outline of the history of education in India.

Das, Matilal—The Upanishada Ideals of Education. *AP.* XII, pp. 127–130. [318

Points out that for the realisation of a life of love and light, is necessary to have an education that looks not for the gifts of the earth but for the infinite blessings of a dedicated life. Recommends Upanisadic ideals of education and the preservation of whatever there is of outstanding value in the heritage of ancient wisdom.

Eswar, N. V.—The Place of Religion in Education, *AP.* XII, pp, 131–133. [319

A plea for teaching religion in schools.

Gelin Panecvis Adhiveshnen (Marathi text) Crown 8vo. pp. 334. J. B. Jagtap, Poona, 1941. [320

Last twenty-five sessions. History of the All-India Maratha Educational Conference.

Gopani, A. S.—Female education as evidenced in Buddhist Literature. *NIA.* III, pp. 411–413. [321

A short note pointing out the references to women's education.

Mohammad, Syed,—Suggestions for Mass Education made a Hundred Years ago, *ER.* LXVII, pp. 573–580. [322

Points out William Bentinck's suggestion in 1835, for the improvement and extension of vernacular education in Bengal and Behar.

Mookerji, R. K—Practical Aspects of Education in Ancient India. *JUPHS.* XIV, Pt, 2, pp. 1–10. [323

Observations on the Indian educational system in the actual working and at its best at the most renowned centre of education in those days, the University of Nalanda. based on the narratives of the Chinese scholars, Hiuen Tsang and I-tsing, who studied at the University of Nālandā.

Rizvi, S. N. Haidar—Education in Muslim India. *CR.* LXXVIII, pp. 39–50. [324

A study of the educational activities of the Muslims in India from the 7th century A. H. Gives reasons for educational decay in India after Muslim rule.

Sastri, G. Krishna—Soul-Education of the Masses. *AP.* XII, pp. 123-126. [325

A plea for spiritual knowledge. Recommends the rudiments of *Sankhya-yoga* which is extolled by Kauṭilya, the last great authority on Arthaśāstra.

Sen, Priyaranjan—Pooree English School (1835-40). *JBORS.* XXVII, pp. 473-484. [326

Narrates how the school was organised, and its development, and how the enterprise failed.

Shahani, Ranjee G.—Osmania University and the Growth of Urdu Literature. *IAL.* XV, Pt. 1, pp. 12-24. [327

The paper raises two questions: the place of Urdu, of any vernacular, as a medium of instruction in educational institutions in India; and secondly, the question of the use of Urdu as a common language for India.

Sharma, V. N.—Some Thoughts on Indian Education. *ER.* XLVII, pp. 69-75 ; 326-335. [328

A portion of author's forthcoming work *India's Contribution to the Science of Education.*

Finds in ancient Indian literature the words *Siks*, *Adhyayana*, *Vinaya* and *Prabodha* which corresponds roughly to the modern expression 'Education.'

Siqueira, T. N.—The Secret of Jesuit Education. *NR.* XIII, pp. 238-248. [329

Since education is one of the most successful works done by the Jesuits, the writer probes into the secret of their success. The writer concludes : "As I have pointed out elsewhere, whatever may have been the backwardness of Hindu and Muhammadan education as compared with the present system, it had two good features which we have since all but lost: it gave the first place to religion, and it was a personal discipleship of the pupils to the teacher. And these are the very features which distinguish the Jesuit system of education. Religion permeates the Jesuit school and everything else is subordinate to it; and intimate contact between teacher and pupils and among the pupils themselves—which Oxford and Cambridge have inherited from their Catholic founders —is the very soul of a Jesuit which is often felt but seldom known." —See writer's *The Education of India*, Oxford University Press, 1939.

Sinha, Nirmal Chandra—Education Under Auckland : 1836-42. *CR.* LXXVIII, pp. 124-136. [330

A brief sketch of the educational measures of Auckland is attempted. The writer's view is that on the score of educational policy Auckland deserves to be ranked along with Bentinck, Dalhousie and Curzon.

Epic

Acharya, N.C. Narimha—The Āndhra Mahābhāratam. *ABORI.* XXII, Pts. 1-2, pp. 97-102. [331

Points out that the whole of the *Mahābhārata* was rendered into Telugu poetry by three ancient poets of Āndhra, Nannayabhaṭṭa, Tikkana Somayāji and Errana.

Banerjee, Romesh Chandra—New Light on Kashiram Das. *CR.* LXXVIII, pp. 153-156. [332

The twin epics of mediaeval Bengali literature—the *Rāmāyaṇa* of Krittibash and the *Mahābhārata* of Kashiram Das, are subjects of perennial interest. The question whether Kashiram Das was actually the author of the whole of the work that passes under his name is discussed. A recent discovery makes the writer believe that the sphere of Kashiram's actual composition in the Bengali *Mahābhārata* named after him is very small.

Banerji-Sastri, A.—A Mithila copy of the Salyaparvan of the Mahābhārata. See No. 704.

Dandekar, R. N. *Ed.*—Jñāna-Dīpikā. A Commentary by Devabodha on the Ādi-parvan of the *Mahābhārata.* Bhandarkar Oriental Research Institute, Poona, 1941. [333

The *Jñāna-dīpikā Mahābhārata-tātparya-ṭīkā* of Devabodha is the oldest known commentary on the *Mahābhārata*, that of Nīlakaṇṭha being one of the latest. The manuscript of Devabodha's commentary are extremely rare, and obtainable only in fragments and on some of the individual Parvans. The editor has given an authentic edition of the Ādi-parvan commentary, based upon three Devanāgarī paper manuscripts, but the manuscript material does not appear to be as satisfactory as one would wish it to be. The text is carefully edited with full critical apparatus and references.

De, S. K.—A Further Note on the Udyoga-Parvan Passage. 5-19-15. *JRAS.* (1941), pp. 149-152. [334

Points out to Prof. Johnston that the word *Kāñcana* is a name of a tree and it is found in the *Mahābhārata* itself, and also in other ancient literature. Answers other questions which Prof. Johnston raised in *JRAS.* (1946).

Dharma, P. C.—The Rāmāyaṇa Polity. With Foreword by The Hon'ble V. S. Srinivasa Sastri. 9½″ × 6″, pp. ix + 100. The Madras Law Journal Press, Madras, 1941. [335

" Depicts political institutions as described by Vālmīki in the *Rāmāyaṇa.* After briefly referring to the *Rāmāyaṇa* as an Itihasa and Kavya, to the different dates assigned to the *Rāmāyaṇa,* to the geographical data contained therein, the social organisation of India at the time of the Epic, the authoress devotes eight chapters to the system of government, the central administration, the ministry, permanent higher officials, revenue administration and taxation, administration of law and justice, local administration and military organisation. The writer assumes

that Vālmiki was a contemporary of Rāma and the polity described in the *Rāmāyaṇa* may be considered to reflect the age in which Rāma lived.

"The book reveals an intimate acquaintance with the *Rāmāyaṇa* material on polity. But one misses in it the treatment of the subject from a comparative vision which is so essential to relieve the monotony implied in the dry cataloguing of facts from a single source." *JUPHS. XIV, Pt. 2, p. 130.*

"Miss Dharma has collected in this slim volume much material, the value of which however cannot be said to have been enhanced in any way by her evident effort to read 'constitutional' history into quite harmless texts. It is difficult to see how she could permit herself the liberty of using ultra-modern political terms such as 'cabinet', 'prime minister " etc." *Batakrishna Ghosh, IC. VIII, p. 121.*

Harshe, R. G—Arabic Version of the Mahābhārata Legend. *BDCRI.* II, Pts. 3–4, pp. 314–324. [336

Gives the Arabic version of the *Mahābhārata* legend as translated into French by M. Reinaud in *Fragments Arabes et Parsans, inédits, relatifs à l'inde, antérieurement au XIe siècle de l'ère chrétienne,* Paris, 1845.

Iyer, P. R. Chidambara—Rāvaṇa (A study in the Light of the New Psychology). *ABORI.* XXII, Pts. 1–2, pp. 45–68. [337

Discusses psychopathic personality of Rāvaṇa and tries to discover how he developed into what he was and why he did all that he did. Traces the origin and childhood of Rāvaṇa as given in the *Uttarakāṇḍa.* Being the progeny of a mixed marriage between a female of the Rākṣasa stock and a male of a Ṛṣi, it was natural, says the author, that Rāvaṇa should have the heritage of a mental and physical constitution, forming a battle-ground for two conflicting congenitally-determined instinct-disposition.

Kibe, M. V.—Is the Uttara Kāṇḍa of Vālmīki Rāmāyaṇa Un-Historical? *JIH.* XX, Pt. 1, pp. 28–34. [338

The historicity of the tragedy given in the *Uttara Kāṇḍa* in Vālmiki's *Rāmāyaṇa*, is doubted by many scholars. The writer expresses the view that the *Uttara Kāṇḍa* forming, as it does, a necessary portion of the *Rāmāyaṇa*, cannot be an interpolation. The *Kāṇḍa* contains facts that are corroborated by archaeological excavations.

——— [Rāmāyaṇa and Laṅkā], by T. Paramasiva Iyer, Bangalore City, 1940. See *ABIHI.* III, No. 452. [339

"In this work the author identifies Laṅkā with the Trikūṭa cum Suvela Hill, that in the Indrana Hill in the Sehora Tahsil of the Jubbulpore District of the Central Provinces. The book consists of 152 pages and is embellished with maps. It is regrettable that the grounds on which the author bases his conclusions are disjointed, uncritical, wrong in certain particulars and therefore unconvincing. There are also many repetitions, as in the case of Yojanas. The part II of the book contains sound matter and his interpretation of the Yojanas, and the location of the Laṅkā, as given in the astronomical work, on the equator, at Lingga Island in the Dutch Rio Lingga Archaepelago, extending from Singapore to the North of the Indragiri Riverian Sumatra, are original and convincing.

The occasion which provoked the author to write the book was Dr. Rabindra Nath Tagore's speech made in June 1934 and published in *The Hindu* saying that Ceylon was Rāvaṇa's Laṅkā ....the author proceeds to describe and criticise my alleged theory of the location of Rāvaṇa's Laṅkā near Maheshwar on the Narmadā in the Indore State. I have done nothing of the kind. I have located Laṅkā on the Amarkaṇṭaka near the source of the Narmadā. The theory which he criticises was propounded in the newspaper articles by the late Mr. Vishnupant Karandikar, to whose credit stands the discovery and excavation of an ancient site on the South Bank of the Narmadā, almost opposite to Maheshwar, which is perhaps as old as Mohenjo Daro and Harappa". *ABORI. XXII, Pts. 1-2, pp. 123-127.*

Mehta, C. N.—Sundar Kāṇḍam, (Sanskrit-English text). pp. 359. Pub.: Author, Nadiad, 1941. [340

Exposition on the chapter of Rāmāyaṇa describing the flight of Hanuman to Laṅkā by air, containing the original text in Sanskrit with annotation in English. Also some stray thoughts on the three principal races of mankind, the Lāṅkā of Rāvaṇa and the extent of Sugriwa's empire.

Menon, Chelnat Achyuta—Māvāratam Paṭṭu (Malayalam text). *AOR.* VI, Pt. 2, pp. 1-24. [341

A Ballad based on *Mahābhāhārata* in which the anonymous author narrates the story of the Pāṇḍavas with considerable local colouring.

Nahta, Agarchand—Virgāthā kāl kā Jain bhāshā sāhitya. (Hindi text). *NPP.* XLVI, Pt. 3, pp 193-204. [342

Jain literature of the Epic Age. Gives a bibliography of books for the study of language and literature of the Epic Age in Hindi, taken from Jain sources, dating from Svt. 1050 to 1400.

Puri, Satyananda and **Sarahiran, Charoen**,—Kāmākien, the Thai Version of the Rāmāyaṇa translated into Sanskrit. Birla Oriental Series, Bangkok, 1940. [343

Raghavan, V.—Notes on some Mahābhārata Commentaries. In No. 1434, pp. 351-355. [344

Notices the fragment of a manuscript in the Adyar Library, in Varada's Commentary.

——— Uḍāli's Commentary on the Rāmāyaṇa. The Date and Identification of the Author and the Discovery of his Commentary. *AOR.* VI, Pt. 2, pp. 1-8. [345

Discusses two passages from the Commentary Idu which represent the exposition of Nampillai as recorded by one of his disciples.

Rao, B. Gururajah—Mahabharata tatparyanirnaya, Part I, Adhyayas I to IX. With English translation of the original text and Notes from the unpublished commentary of Sri Vadiraja Swami, Bangalore City, 1941 (?) [346

The work consists of 32 chapters and is in a large measure concerned with relating incidents of the *Mahābhārata* so as to bring out the religious and philosophical import of the great epic.

Sastri, Visva. Bhandu, *Ed.*—Rāmāyaṇa of Vālmiki (In its North-Western Recension)—Sundara Kāṇḍa. Critically edited for the first time from original manuscripts and supplied with an Introduction. 9¼″ × 6″, pp. 106 + 648. The D. A.—V. College Research Department, Lahore, 1940. [347

Vol. I—Ayodhyā-Kāṇḍa. Pub.: 1923-24.
" II—Ādi-Kāṇḍa. Pub.: 1931.
" III—Āraṇya-Kāṇḍa. Pub.: 1935.
" IV—Kiṣkindhā—Kāṇḍa. Pub.: 1936.

Shastri, P. P. S.—Mahabharata: Southern Recension. V. Ramaswami Sastrulu and Sons, 292, Esplanade, Madras, 1941. [348

Sukthankar, Vishnu S. *Ed.*—The Mahābhārata, Fascicule 11, Āraṇyakaparvan. Critically edited with the co-operation of other scholars. pp. 509. Bhandarkar Oriental Research Institute, Poona, 1941. [349

"The text of the Araṇyaka", in the words of the editor, "is, relatively speaking, remarkably smooth". As a result of the critical analysis of the text and the collation of the mss. several passages occurring in the vulgate have been omitted in the edition. Of these special mention may be made of the sections dealing with Arjuna's temptation by Urvaśī (chapters 45-6 of the Bombay Edition) and the killing of Naraka and the rescue of the earth by Viṣṇu (chapter 142 of the Bombay edition). These and other long omissions will be given in the form of an appendix in the concluding fasciculus of the parvan while minor omissions of lines and couplets are recorded in footnotes". *Chintaharan Chakravarti, IHQ. XVIII p. 181.*

——— Epic Studies. In No. 1434, pp. 472-487. [350

Deals with the Rāma Episode (Rāmopākhyāna) and the *Rāmāyaṇa.*

Triveda, D. S.—Five Thousand Years ago—The Mahābhārata War. In No. 1434, pp. 515-525. [351

Discusses the date of the *Mahābhārata* War and concludes that definite evidences show the Āryans are not the invaders of India but they are the children of the soil. Hence it is finally concluded that the war was fought in 3137 B. C., 3080 B. C., or 5078 years (3137 + 1941) ago.

Epigraphy and Palaeography

Ahmad, Khwaja Muhammad.—Some New Inscriptions from the Golkonda Fort. *EIM.* 1937-38. pp. 47-52. [352

Six inscriptions are edited. (1) On a gun, Persian-Arabic text. Dated 1077 H. gives the names of the founder as Muhammad 'Ali-'Arab, and the capacity of munitions, (2) On a gun, dated 1030 H. Same information (3) Over an entrance to a mosque, records the building of the mosque by one Mulla Khiyāli in 977 H. (4) In the interior of a mosque refers to repairs. (5) Records the construction of the bastion called Haidarī Bastion in the fort of the city of Muhammadanagar, dated 1077 A. D. The architect's name is given as Dharmāchār.

Ahmad, Maulavi Shamsuddin.—The Navagram Inscription of Sulṭān Muṣrat Shāh of Bengal. *EIM.* 1937-38, pp. 37-38. [353

The epigraph edited records the erection of a mosque by one Miyān Murazzam on the 4th Rajab, 932 H.

——— Two Inscriptions from Sherpūr, Bogra District, Bengal. *EIM.* 1937-38, pp. 17-22. [354

The two epigraphs here edited are found fixed in the front wall, on one side of the central entrance leading to the prayer-chamber of a mosque called Kherua mosque, now in ruins. (1) Indicates that the sanctuary was built by Mirza Murād Khān on 20 January, 1582. (2) Indicates the virtues of one who leaves a monument behind.

Aiyangar, A. N. Krishna—Two Dindima Inscriptions from Mullandram. *Bmv.* V, Pt. 2. [355

The two inscriptions contain records of land-grants made by two members of the Diṇḍima family, which had produced a number of Sanskrit poets who were connected, with the ruling house of Vijayanagara as composers of royal *Śāsanas*. These inscriptions in Tamil-Grantha character found in a temple at Mullandram, the native village of the Diṇḍima poets, help to ascertain the exact relationship of some of the well-known members of the family.

Aiyangar, S. Krishnasvami.—The Vēdanārāyaṇa-perumāl Inscription: Anūr (No. 76 of the Epigraphist's Collection of 1932-33). *JSVOI.* II, Pt. 1, pp. 107-120. [356

The inscription is built into the wall of the temple of Vēdanārāyaṇa-perumāl at Anūr, a village in the Kaḷattūr division of the Chingleput District. It refers to the time of a king, Rajakēsarivarman. The *prasasti* begins with a Tamil expression well known in Chōḷa inscriptions and refers to an achievement of Rājarāja I. The expression is the equivalent of "the destruction of ships in the roads of Kāndaḷūr". The actual date is A. D. 999. Gives text and translation.

Altekar, A. S.—Six Saindhava Copper-Plate Grants from Ghumli. *EI.* XXVI, Pt. 4, pp. 185–192. [357

Six copper-plate grants were discovered in 1936 near Ghumli in the Nawangar State of Kathiawar. They were briefly noticed in the *Annual Report of the Archaeological Survey of India* for the year 1936–37, pp. 102–05. They are here re-edited.

——— Two Yūpa Inscriptions from Barnāla: Kṛita Year 284 and 335. *EI.* XXVI. Pt. 3, pp. 118–123, 1 plate. [358

The inscriptions belong to the 3rd century A. D. The first records erection of seven *yūpas* by a person whose name is lost. The second inscription records the gift of 90 objects to the Brāhmaṇas. The names of the objects and the donor are lost.

Bhattacharya, Sachchidananda—Select Aśokan Epigraphs. (With Annotations). pp. xiv + 82, Chuckerverthy Chatterjee & Co. Calcutta, 1941. [359

"In this short and handy volume Prof. Bhattacharya has given us several selected epigraphs of Aśoka in translation along with notes. For this study he has selected only those that speak of definite events in the career of the emperor and has arranged them in the order in which the events took place. In his translation he follows the text of Hultzsch as presented in *Corpus Inscriptionum Indicarum,* Vol. I, which is no doubt a standard work. The present book is very largely in the nature of a compilation, but the author has shown his power of judgment and has not hesitated to reject the interpretation of Hultzsch, where it has been found obviously unsatisfactory, in favour of more plausible ones, put forward by other authorities". *S. K. Saraswati, IHQ. XVIII, pp. 83–85*

Bengeri, H. G.—Akalavarṣana Śilālipi (Byaḍgi). With notes by N. Lakshminarayana Rao and B. Rama Rao. (Kannaḍa text). *KSPP.* XXVI, pp. 189–195. [360

Dated in Darnati Ś. S. 823, the inscription refers to the reign of the Rāṣṭrakūṭa Emperor Kṛṣṇa II, and to the administration of his governor Lokate, in charge of the Banavasi 12,000 province. In the notes Lokate is identified with Lokaditya, s/o Bankeya of the Chellapataka or Chellaketans family.

——— The Byādgi Inscription of Akālavarṣa-Kṛṣṇa: 901 A.D. (Kannaḍa text), *JKLA.* Vol. 26, Pt. 2, pp. 189–195. [361

The inscription is edited, with notes by N. Lakshminarayana Rao and B. Rama Rao.

Bhattasali, N. K.—The Badganga Rock Inscription of Mahārājā-dhirāja Bhūtivarmman. *JARS.* VIII, Pt. 4, pp. 138–139, 1 plate. [362

The inscription in Gupta script, the earliest hitherto discovered in Assam. It is dated in the 234th year of the Gupta Era. The inscription merely records that Mahārājā-dhirāja Śrī-Bhūtivarmman performed the Aśvamedha sacrifice in the year 554 A. D.

Bhattasali, N. K.—Two inscriptions of Gopāla III, of Bengal. *IHQ.* XVII, pp. 207-222, 2 plates. [363

Two inscriptions, (1) The Nimdīghi (Māndā) stone inscription, (2) The Rajibpur (Bāṅgaḍ) Sadāśiva-image inscription, are edited and translated. The first commemorates the sacrifice of a number of heroes of Bengal who fought on the side of Gopāla and gave up their lives for their master. The second records the consecration of the image in the reign of Gopāla Dēva, by Puruṣottama.

Billimoria, N. M.—Inscription on the Tomb of Abu Turab in Sind. *JSHS.* V, pp. 135-136. [364

Recounts how the writer obtained a copy of the inscription, gives English translation and a few notes on Abu Turab.

Biswas, Akhil Bandhu—A Note on the Ajaṇṭā Inscription of the Vākāṭakas. *IC.* VII, pp. 372-375. [365

The inscription belongs to the reign of Hariṣeṇa. The writer here points out certain discrepancies. Discusses whether the family whose exploits are recorded in the inscription is not different from that of Pravarasena II, son of Prabhāvatiguptā and grandson of Chandragupta II.

Chaghtai, M. A.—An incomplete inscription from Ahmedabad. *JGRS.* III, Pt. 3, pp. 171-173. [366

A study of five lines of Persian inscription dated 815 A. H. which is found in the central *mihrab* of Alam Dīn's mosque situated towards the west of Shāh Wajih-ud-Dīn's tomb. It contains an incomplete information of the construction of some monument by one Sayyad Alam Abu Bakar Hussaini.

Chakravarti, S. N.—The Sohgaura Copper-plate Inscription. *JRASBL.* VII, Pt. 2, pp. 203-205. [367

Deals with Gorakhpur copper-plate inscription. Gives comments on the text.

See also Proceedings of the Asiatic Society of Bengal 1894. pp. 84 ff.

Buhler, *Vienna Ori. Journ.* X. pp. 138 ff, and *IA.* XXV, pp. 261 ff.

Fleet, *JRAS,* 1907, pp. 510 ff. Barua, *ABORI,* XI, pp. 32 ff. Jayaswal, *EI.* XXII, pp. 1 ff.

——— Bihar Kotra Inscription of Naravarman's Time; Malava Year 474. *EI.* XXVI, Pt. 3, pp. 130-132, 1 plate. [368

This inscription is in the Prince of Wales Museum, Bombay. It was discovered at Behar Kotra in the Rajgaḍh State, Mālwā. Language is Sanskrit. It records the digging of a reservoir in the name of the *bhikshusaṁgha* of the four quarters for the quenching of thirst of all beings. The gift was made by Vīrasēna in the reign of Mahārāja Naravarman, when four hundred and seventy-four years had elapsed, i.e. in A. D. 417-18.

Chaudhury, P. D.—The Khōnāmukh Copper-plate Grant of Dharmapāla of Prāgjyōtisha. *JARS.* VIII, Pt. 4, pp. 113-120, 5 plates. [369

A set of three plates discovered at Khōnamuckh (Assam). The language is Sanskrit and the script North-Eastern Nāgarī. There is no date but on palaeographical grounds it is assigned to the 12th century. Text and translation are given.

Das Gupta, C. C.—Indian Museum Plates of Gaṅga Indravarman. *EI.* XXVI. Pt. 4, pp. 165-171, 1 plate. [370

Found in the Ganjam district. Records the gift of land by Indravarman, in the village of Bhēṭhiśringa on the fourth day of the bright fortnight of the month of Phālguna for the benefit of his parents and self, to Lōkamādhava, Svayambhukēśvara and some other Brāhmaṇas.

Das Gupta, Nalini Nath—Viṣṇusomācāryya of the Kāmarūpa-Viṣaya. *JARS.* VIII, Pt. 4, pp. 134-136. [371

Points out the copper-plate grant of the Eastern Gaṅga Anantavarman (*EI.* XXVI, pp. 62-68). It is a grant to one Viṣṇusomācāryya who belonged to the Pārāsara *gotra* and hailing from Sṛṅgāṭika-*agrahāra* in the Kāmarūpa-*viṣaya*. The writer here does not agree fully with Mr. R. K. Ghosal when he says in *EI* that Kāmarūpa-*viṣaya* may be just another district in ancient Kaliṅga. The writer thinks it is meant to be Kāmarūpa (Assam).

Dishit, Moreshwar G.—Śivapūra (Goa) Plates of Candravarman. *NIA.* IV, Pt. 5, pp. 181-184, 1 plate. [372

A set of three copper-plates found in Goa. They bring to light an hitherto unknown prince of Goa whom the writer assigns to the Kadamba dynasty.

——— Ambivle Cave Inscriptions. *ABORI.* XXII, Pts. 1-2, pp. 72-73, 2 plates. [373

Four inscriptions from the Ambivle Cave are edited for the first time. Two of these inscriptions are given in Dr. Luder's list of Brahmi Inscriptions in *EI.* X Appendix, Nos. 1069 and 1070, the reading of which make no sense. The other two are merely names, probably of some devotees.

Dikshitar, Ramachandra—Yavanas and Dharmayavana in Karli Inscriptions. *HR.* LXXIV, pp. 92-101. [374

A re-examination of the inscriptions at Karli, Junnar and Nasik has been made here in the light of the observations made by Dr. W. W. Tarn in his treatise *The Greeks in Bactria and India.*

Diskalkar, D. B.—Inscriptions of Kaṭhiāwāḍ. *NIA.* III, pp. 371-382 : 398-410. [375

This is continuation of writer's collection of inscriptions of Kaṭhiāwār. The last article of this series appeared in *NIA.* III (1940) p. 353. Twenty-two inscriptions are here edited ; dated from 1694 to 1748 A. D.

Ganguly, D. C.—Date of Ashrafpur Platos. *EI.* XXVI, Pt. 3, pp. 125-126. [376

This is the copper plate published by Mr. Ganga Mohan Laskar in the *Memoirs* of the Asiatic Society of Bengal, Vol. I, No. IV. The writer here does not agree with Mr. Laskar, nor with Dr. R. C. Majumdar in reading of the date. Points out that symbols should be read neither as 73 nor as 63 but as 7, which is obviously the regnal year of the King Dēvakhadga, during whose reign the inscription was issued.

Garde, M. G.—Tumain Inscription of Kumaragupta and Ghatotkachagupta; G. E. 116. *EI.* XXVI, Pt. 3, pp. 115-118, 1 plate. [377

The inscription is on a stone stuck upon a wall of a small dilapidated mosque at Tumain in Gwalior State. It records the construction of a temple to a god (name is lost) by five brothers residing at Tumbavans.

Ghosh, A.—A Buddhist Tract in a Stone Inscription in the Cuttack Museum. *EI.* XXVI, Pt. 3, pp. 171-174. 1 plate. [378

Inscription on a stone slab housed in the Provincial Museum of Orissa, Cuttack. The text of the inscription is a question of some Buddhist *dharaṇi* followed by a discourse on the use and virtues of the *dharaṇi.* The tract purports to have been uttered by the Buddha himself to his disciple Ananda.

——— Paraśurāmēśvara Temple Inscriptions. *EI.* XXVI, Pt. 3, pp. 126-127. 1 plate. [379

One of the five inscriptions in the Paraśurāmēśvara temple at Bhuvaneśwar in Pūri District. The script is of the first half of the 9th century A. D. It records some daily offering in favour of Paraśēsvarabhaṭṭaka, by which word is probably meant the god installed in the temple, as well as those who were to cook (?) the offering to the god.

Ghoshal, R. K.—Two Eastern Gaṅgā Copper-Plate Grants from Sudava. *EI,* XXVI, Pt. 2, p. 62, 3 plates. [380

Two sets of copper-plates which form the subject of the paper, were found in course of some excavation near the temple of Dharmalingēsvara at the village of Sudava. The author now re-edits the inscriptions.

The first set is of Dēvēndravarma, son of Guṇārṇava, year 184. Records the gift of a village of Haduvaka to the learned Brāhmaṇa teacher Pataṅga—Śivāchārya. The date given in words as well as in figures, is the Year 184, which presumably refers to the Gaṅga era.

The second set is of Anantavarman, son of Dēvēndravarman, Year, 204. It records the gift of the village of Tālatthēra to the Brāhmaṇa Vishnusōmāchārya.

Ghoshal, R. K—Kamauli Plate of Govindachandra, King of Kanauj; V. S. 1184. *EI.* XXVI, Pt. 2, pp. 68–74. 1 plate. [381

This is one of the twenty-five copper-plate inscriptions found in 1892 in the village of Kamauli. They are now in the Provincial Museum at Lucknow.

The inscription records that Govindachandra, on the Manvādi the full-moon tithi of Kārttika of the (Vikrama) Year 1184, after bathing in the Ganges at Vārānasi, he made a gift of the village of Bhāni to Jagūśarman.

——— Dhavalapēṭa Plates of Mahārāja Umavarman. *EI.* XXVI, Pt. 3, pp. 132–135, 1 plate. [382

Turned up while digging in a field in the village of Dhavalapēṭa in Vizagapatam district. The record is incomplete as one plate has been lost. The inscription is of Mahārāja Umavarman, issued from Sunagara. It records the gift of the village of Kuttura to a Brāhmaṇa named Khallasvāmin.

——— Tekkali Plates of Ānantavarman; Gaṅga Year 358 *EI.* XXVI, Pt. 4, pp. 174–177, 1 plate. [383

Records the gift of the village of Sinicharana to a Brāhmaṇa called Vithubhaṭa by King Ānantavarman of the Gaṅga *kula.*

Guleri, Shaktidhar Sharma—The Jhunta Rai Temple Marble Stone-Slab Inscription of V. S. 1716. *JA.* VII, Pt. 2, pp. 89–97. [384

The inscription was formerly attached to the Jhunta Rai Temple at Amber in Jaipur, and is now preserved in the Jaipur State Museum. It supplies the genealogy of the Kachhavāhā rulers. Text is given.

Harichandan, Lakshminarayana—Kapilēśwara Deb's Copper Plate Grant. *JBHS.* VI, pp. 94–111. [385

Grant of Kapilēśwara Deb of Orissa to the Brāhmins residing near the river Krishna. Gives the reading and the gist.

Hasan, Zafar—An Inscription of ' Alāud-Dīn Khaljī Recently Discovered at Muttra. *EIM.* 1937–38, pp. 59–61. [386

Epigraph over a tomb. Persian text. Mentions Sulṭān ' Alāi-Dunya-wa-Dīn Shāh Sikandar-i-Thānī, but the event to which the epigraph refers is not clear. According to the author, the record seems to belong to the emperor ' Alāud-Dīn Khaljī.

Kataki, Sarbeswar—An Inscribed Cannon in the Lucknow Museum. *JRAS.* VIII, Pt. 1, pp. 16–18, 1 plate. [387

The cannon bears a Sanskrit inscription engraved in old Assamese characters saying that it was cast under the order of Swargadeo Sivasingha in the Saka era 1657.

Kavi, M. Ramakrishna—Grant of Paramachātta Village by Śrīranga (S. S. 1568 or 1646 A. D.) *JSVOI.* II, Pt. 1, pp. 97–135, 1 plate. [388

The grant is inscribed in Nandināgarī characters except at the end the letters Śrīrāma are in Telugu script. It records the gift of two villages, Paramachātta and Mānella in Chandragiri-rājya by Śrīranga in S. S. 1568 Pārtiva year, Vaiśākhi śuddha Dvādaśi. Gives the text, summarises the contents, but does not give translation.

Khan, Fazul Ahmad—Three Inscriptions from Gingee. *EIM.* 1937–38, pp. 42–45. [389

(1) Persian text, Says the Husainī bastion was built in 1063 H. (2) Persian text, Records the building of a mosque by one Sa 'id, Governor of Gingee in 1130 H. (3) Persian text, In Sa 'd' ullah Khan's Mosque, Gingee. It records the construction of a canal by Sa 'id, Governor of Gingee. It is dated 1135 H.

——— Three Inscriptions from the Indi Taluka, Bijapur District. *EIM.* 1937—38, pp. 45—47. [390

(1) Inscription of 'Alāud-Dīn Aḥmad Shāh Baihmanī from Halsingi Records the death of Sulṭān Alaud-Dīn. It is dated 839 H (A. D. 1435). (2) Persian text mixed with Arabic, from a *dargāh* at Pīrapūr. It records the building of a mosque by one Malik 'Abdul-Qādir, in the time of Sulṭān Ibrāhīm 'Ādil Shāh II, of Bijapur (3) Persian text, records the construction of a well by the mother of Malik 'Abdul-Qādir. Date 101 H.

Kokil, Muhammad Umar—Haldarvā nā bē Arabi Śilālekh. (Gujarati text). *SFGST.* VI, Pt. 370—372, [391

Translation of two Arabic inscriptions of about 1300 A. D. which records the death of two brothers Nasiruddin and Badruddin Ahmad.

Majumdar, R. C.—Some Dates in the Pāla and Sena Records. *JRASBL.* VII. Pt. 2, pp. 215–218. [392

Doubts the correctness of the dates of the following inscriptions as read by previous scholars: (1) Nālandā copper-plate of Devapāla, (2) Jayanagara image inscription of Madanapala, (3) Rajilpur Sadaśiva image inscription of Gopāla III, (4) Barrakpur copper-plate of Vijayasēna, (5) Two Imadpur image inscriptions of Mahipāla.

The dates found In the first three inscriptions have been read afresh and corrected.

Menon, V. K. R. and Nambiar V. N. D.—Two Vatteluthu Inscriptions in the Iranikkalam Temple. *BRVRI.* IX, Pt. 2, pp. 134—136. [393

Both the inscriptions are undated, nor do they contain references to any ruler or to any important historical incident. They relate to lands dedicated to the temple.

Mirashi, V. V. *Ed.*—Vākāṭaka Inscription in Cave XVI at Ajaṇṭa. Edited with Introduction and translations. Hyderabad Archæological Series No. 14, Hyderabad, 1941. [394

The inscription is one of the minister Varahadēva of the Vākāṭaka king Harisēna. The main interest of the inscription lies in the first part which gives the Vākāṭaka genealogy from Vindhyasakti, the founder of the family.

——— Rājim stone Inscription of the Nala King Vilāstuṅga. *EI.* XXVI, Pt. 2, pp. 49—58. [395

This record is incised on a slab of stone which is built into the left hand wall of the *maṇḍapa* of the temple of Rājivalōchana at Rājim, 28 miles south by east of Rāipūr in C. P.

The inscription is one of a king, probably Vilāsatuṅga, of the Nala dynasty· The object of it is to record the construction, by the king, of a temple dedicated to Vishnu.

——— Kōthuraka Grant of Pravarasēna II. *EL.* XXVI, Pt. 4, pp. 155—161, 2 plates. [396

Four copper-plates containing 36 lines in Sanskrit now in the Nagpur Museum, are edited. The inscription records the grant, by Pravarsēna II, of the village of Kōthuraka which was situated in the territorial division of Supratishṭha, to the celebrated Brāhmaṇa Kāluṭṭaka.

———Dōṅgargāon Stone Inscription of the Time of Jagaddēva; Śaka 1034. *EI.* XXVI, Pt. 4, pp. 177-185, 1 plate [397

The inscription records a grant of the village of Dōngarāgrāma to the Brāhmaṇa Srinivāsa by the illustrious Jagaddēva.

Mirashi, V. V. and **Mahajan, D. B.**,—Basim Plates of Vākāṭaka Vindhyaśakti II. *EI.* XXVI, Pt. 3, pp. 137-144, 1 plate; Pt. 4, pp. 145-155, 2 plates. [398

The plates register the grant by Vindhyaśakti, of the village Ākāsapadda, situated near Tākālakhōppaka on the road going north from Nāndikaḍa, to certain Brāhmaṇas of the Ātharvaṇa *charaṇa* of Atharvavēda.

Moneer, Q. M.—Three Persian Inscriptions of Allāh Vardī Khān Turkmān from the ancient hill forts in the Nasik District. *EIM.* 1937-38, pp. 7-12. [399

The three inscriptions edited here are engraved on rocks in the Sātmāla ranges on which are erected the forts of Indrāī, Chāndor and Dhōdap. (1) At Chāndor: Records the building of the fort and it is dated 12th of Shawwāl, 1045 H (20, March, 1636 A. D.) (2) At Indrāī: Records the conquest of the fort by Allāh Vardī Khān. It is dated on the 16th of the month of Shawwāl, 1045 H. (March 24, 1636 A. D.), (3) On the inner gateway of the fort of Dhōdap: Records the conquest of the fort of Dhōdap along with other forts. It is dated on the 25th of Muḥarram, 1046 H. (June 29, 1636 A. D.)

Moneer Q. M.—A Persian Inscription from the Jāmi Masjid at Champaner. *EIM.* 1937-38, pp. 13-17. [400

Refers to the erection of pulpit and a niche in the mosque. It is dated 1508-09 A. D.

Mookerjee, Dhirendra Nath—The Hārāha Inscription and the Gupta Era. See No. 535

Nambiar, V. N D., and Menon, V. K. R.—Two Vatteluttu Inscriptions from the Irinnalakkuta Temple. *BRVRI.* IX, Pt. 1, pp. 43-47 [401

The two inscriptions are incised on two separate slabs which are now fixed on the inner wall of the *prakara.* The first inscription records a transaction which took place in the eleventh regnal year of Ko Stānu Iravi, when the *Paraḍāirs* and *Eḷayār* came to certain agreement. The Second inscription refers to the present state of Pottai belonging to the temple.

Panchmukhi, R. S.—Veṅkaṭāpur Inscription of Amōghavarsha; Śaka 828. *EI*, XXVI, Pt. 2, pp. 59-62. [402

The inscription is engraved on a pillar—like black stone standing on the site of the ruined village Veṅkaṭāpur in the Gadag taluk of the Dharwar District. It refers to the reign of king Amōghavarsha and records the gift of a garden with one thousand creepers at Māvinura, with proprietory rights made to Chandratēja—Bhaṭṭāra. It is dated Wednesday, the 10th day of the dark-half of Kārtika in the cyclic year Prabhava.

——— Karṇāṭak Inscriptions, Vol. I. With Introductory Notes in English. 11″×8½″, pp. xxi+180. Kannada Research Office, Dharwar, 1941. [403

Panigrahi, Krishna Chandra—Baripada Museum Plate of Dēvānandadēva. *EI.* XXVI, Pt. 2, pp. 74-82, 2 plates. [404

The object of the inscription is to record the grant by the king Dēvānanda of the village Lambeva.

Pisharoti, K. R.—The Tripunithura Temple Inscription: The Record of Vira Ravi Varma. A Note. *BRVRI.* IX, Pt. 1, pp. 15-18. [405

The inscription studied is incised in Malayalam characters on the *Kumuda* on the south side on the western face of the construction work was finished in the month of *Dhanu.*

Poduval, R. Vasudeva—Travancore Inscriptions: A Topographical List. 9½″×6½″, pp. 341. Superintendent, Government Press, Trivandrum, 1941. [406

Large number of epigraphs are enlisted according to their find spots, and alphabetically arranged. Dynasty, Kings, Date, Language and Script, are given in a tabulated form.

Poduval, R. Vasudeva—Text of Inscriptions of Travancore Kings from Outside the State. Travancore Archaeological Series, Vol. IX. 10¾″ × 8″, pp. 40. The Superintendent, Government Press, Trivandrum, 1941. [407

Texts of 34 inscriptions belonging to the collection of the Superintendent of Epigraphy, Madras. Translations are not given.

Potdar, D. V.—An Inscription from Vathar (Phaltan-Satara). *BISMQ.* XXI, No. 3, pp. 257–258. (Marathi text). [408

Refers to the building of a temple at the place in 1853.

Qazi, Nooriddin Ahmadhusain—Satso Varsha Purva no Shilālekh (Gujarati text), *SFGST.* V, Pt. 4, pp. 529-530. [409

A seven hundred year old inscription. Gives facsimilie of a Sanskrit inscription on a slab of stone, embedded in the city wall at Breach on the bank of the Narbadā. Gives Gurjarati translation of Muni Jinavijayaji and Keshavram Shastri. The writer invites scholars on the identity of the person mentioned and points out if it is of historical importance.

Randle, H N.—India Office Plate of Lakshmanasēna. *EI.* XXVI, Pt. 1, pp. 1–13, 2 plates. [410

This is the plate to which Nalini Kanta Bhattasali drew attention in 1927 under the title *The Lost Bhowal Copper-Plate of Lakṣmaṇa Sena of Bengal* in *IHQ*, III (1927), pp. 89–96.

It is a land grant of Lakshmanasēnadēva. It is dated on the 6th day of the month of Kārttika in year 27 and was executed by Śaṅkaradhara. The year is assigned as *c.* 1197 A. D.

Saksena, Ram Singh—Muslim Inscription from Bhonrasa, Gwalior State. *EIM.* 1937–38, pp. 22–37. [411

12 inscriptions are edited. (1) On the main gate of the fort, Persian and Hindi in Devanāgarı script. Records the remission of taxes by (?) Mahmud Shāh the king of Mālwā. (2) On an old wall inside the fort. Persian, Refers to the construction of the well by the order of Akbar. (3) In the outer ramparts of the fort, Persian, Records the construction of the fort by one Hasan Khān. (4) On the Jagırdār's mosque, Text of a prayer. (5) Over the *miḥrāb* in the mosque in Baḍa Bagh, Persian, Records the completion of the mosque. (6–7) In the same mosque, Religious texts. (8) In the same mosque, Persian, Indicates the frailty of man. (9) In another mosque, Persian. Mentions the name of Aurangzeb. (10) On the wall of the Bada Bagh, Persian, Records the completion of the wall. (11) On Bina Neoki Masjid, Persian, Records the building of the mosque in 1050 H. (12) On the Bandī Wālī mosque, Persian, Records the completion of the mosque in 1050 H.

Sankalia, H. D.—A New Copper-plate Grant of Kadamba Ravivarman; 12th Year, *NIA.* IV, Pt. 5, pp. 178-181. [412

A set of copper-plates found in Kuntagani village, 20 miles North-East of Sanikatta or Gokara, is edited. The grant is said to be of not much historical value.

——— An Inscription of Jaitugi, Saka 1188. *EI.*XXVI, Pt. 3, pp. 127—130. [413

This inscription is preserved in the Prince of Wales Museum, Bombay; it was found in the vicinity of Bombay. It records the gift of land to a Brāhmaṇa Vaidēva, in the reign of Jaitugi, who is called *Mahārājādhirāja, Rāyapitāmaha, Kōṅkaṇachakravartin.* These titles were usually borne by the Śilāhāra kings. It is therefore presumed that Jaitugi must have been a Śilāhāra king.

Sastri, K. A. Nilakanta—Gurzāla Brāhmī Inscription. *EI.* XXVI, Pt. 3' pp. 123—125, 1 plate. [414

This inscription is engraved on a grey marble slab set up behind the Travellers' Bungalow, about two furlongs to the north of it, at Gurzāla in the Palnāḍ taluka of the Guṇṭūr District.

The script is Brāhmī. the language is Prākrit. It records a grant of a field to Bhagavān Halaṁpūra sāmin by a certain Noduka-siri, for securing longevity for the donor.

Shaikh, C. H.—The Original Place of some Indo-Muslim Inscriptions of Ahmadnagar. In No. 1434 pp. 423—427. [415

A study of the Indo-Muslim inscriptions of Ahmadnagar reveals that some of them are to be found at places which are not their original homes. An attempt is here made to show were these should have properly been.

Shastri, Mathuranath, *Ed.*—शिला लेखलालित्तिका (Sanskrit text). Crown 16mo. pp. 56. Satyabhamabai Pandurang, Nirnaya-sagar Press, Bombay, 1941. [416

Some inscriptions prescribed for an examination in Jaipur State, with historical notes. etc.

Sinha, K. C.—Baḍerā Copper-plate Inscription of King Madanapāla of the Gahāḍavāla Dynasty of Vikrama Era 1164 (1107 A.D.) *JUPHS.* XIV, Pt. 1, pp.'66-77, 3 plates. [417

The copper-plate was discovered by Kunwar Chatrapati Singh of Kalakankar (Oudh). The village where the plate was found is called Baḍerā. It has been translated by K. Chattopadhyaya of Allahabad University. The inscription mentions the grant of a village Ṣājā in the *pattalā* of Arureśa (Partabgarh ?) to a Brāhmaṇa Gaṅgādhara Śarman, son of Śrī Gopati of the Bharadvāja *gotra,* by King Madanapāla, son of Paramābhaṭṭā-*raka Mahārājādhirāja Parmeśvara Paramamāheśvara* Śrī Candradeva of Kanauj and Benares. It is dated 1164, Vaiśākha *suddi* 3, Thursday. The text is in Sanskrit, partly in prose and partly in verse, and in the Nagari script of the 12th century. Text and translation are given.

Sircar, Dines Chandra—Spuriousness of the Nālandā Plate of Samudragupta. *EI.* XXVI. Pt. 3, pp. 135–136. [418

Discusses the controversy, and concludes that the plate is forged.

——— On Some Words in the Inscription of Aśoka *IC.* VII, pp. 487–489. [419

Gives interpretation of four words from the Aśokan inscriptions.

——— Pāīkpāṛā Vāsudēva Image Inscription of King Govinda-candra of Bengal; Regnal Year 23. *IC.* VII, pp. 405–416. [420

A few years ago, an image of Vāsudēva was discovered below the surface on the earth at a village called Pāikpāṛā in Vikrampūr, in the Dacca District. The writer edits the inscription found on the image. The language of the inscription is corrupt Sanskrit.

——— The Vatsagulma Copper-Plate Grant of King Vindhyaśakti II. *IHQ.* XVII, pp. 110–116. [421

Does not agree with the text and translation of Y. K. Deshpande and D. B. Mahajan (See *ABIHI.* III, No. 482), and gives his own translation with text.

Sreenivasachar, P. *Ed.*—A Corpus of Inscriptions in the Telingana District of H. E. H. The Nizam's Dominions. Part II. Comprising Texts and Translations of Inscriptions with 56 Illustrative Plates. Hyderabad Archaeological Series No. 13. 12¼″ × 9¾″, pp. 212, 56 plates. The Nizam's Government, Printed in Calcutta, 1940. [422

Gives texts and translations of 56 Telugu inscriptions and ends in a glossary of terms.

Thomas, E. J.—Epithets of an Arhat in the Divyāvadāna. *IHQ.* XVII, pp. 104–107. [423

A discussion on the epithets which, he says, are not clear in either the reading or in the meaning.

Vandyar, V. Sundaresa—A Stone Inscription in the Vishnu Shrine at Tiru Iṇḍaḷūr. *ST.* Vol. 38, pp. 574–576 [424

Describes one of the two epigraphs in the temple of Maruvimiyamaiṇḍar at Iṇḍaḷur, identified with Tiruvaḷundūr to the north of Mayavaram, in the district of Tanjore. The inscription is dated in the 17th year of Kōnērinmai kondān.

Venkataramanayya, N.—Rajahmundry Museum Plates of the Telugu Chōḍa Annadēva. *EI.* XXVI, Pt. 1, pp. 14-48 2 plates. [425

These plates were originally discovered at Annavaram near Tuni in the East Godavari district; and they are at present deposited in the Municipal Museum at Rajahmundry. The set consists of four plates numbered 1, 3, 4 and 7; it assumed therefore that plates numbered 2, 5 and 6 are missing.

The inscription is important as it furnishes valuable information about the history of the Ēṛuva branch of the Telugu Chōḍa family.

Varma, B. D.—Malik Raihan's Inscription of Visalgarh. *BISMQ.* XXII, Pt. 1, pp. 31-32. [426

This is a Persian inscription and refers to a duty of doing sacrifice in a mosque given to the ancestors of Mir Muhammad, Ismail Ibrahim and Hussin, sons of Abdur Rahim.

Vyas, Akshaya Keerty—Bījholī Rock Inscription of Chāhamāna Someśvara: V. S. 1226. *EI.* XXVI, Pt. 2, pp. 84-96; Pt. 3. pp. 97-112, 1 plate. [427

The inscription is engraved on a flat rock near the shrine of Pārśvanātha near Bijholi. It is a Digambara Jaina record, recording the erection of a temple to Pārśvanātha by a Jain named Lōlāka. Its importance lies in the long list it supplies of the princes of the Imperial Chāhamāna dynasty of Sambhar and Ajmer.

Warriar, A. Govinda—Triprayar Inscription. *BRVRI.* IX, Pt. 2, pp. 137-138. [428

Records a meeting of the *Ūr* (assembly) and Potuvāl of Tiruppuraiyar in connection with the endowment for food offering and burning a perpetual lamp, ordered by Caṅkaran Kunrappōḷan of Murukanāṭṭu.

Yazdani, G.—Some Muslim Inscriptions from the Madras Presidency and Orissa. *EIM.* 1937-38, pp. 52-59. [429

Eight inscriptions are edited. (1) From a mosque at Poonamalle. Persian-Telugu text. Records the building of a mosque. It is dated 20th Shawwāl 1063 H. The inscription shows Mīr Jamla, the well-known Qutb Shāhī General as the Governor of the Carnatic, while the name of another official, Rustum, son of Dhu ʻl-Fiqār is mentioned who was apparently in charge of a district, thus being subordinate to Mīr Jamla. The Telugu text which is translated by the Superintendent of Epigraphy, Southern Circle, records the building of the mosque by Sujāzita Āsāri Rustum—b—Bēgu. (2) From a mosque at Cuddapah. Arabic—Persian text. Records the breaking of idols and the building of a mosque in the year 1103 H. The name of Aurangzeb

is mentioned. (3) Arabic—Persian text. The Arabic text contains the *Kalima*. Persian text records the construction of a mosque by 'Abdu'n—Nabī in 1135 H. (4) From over the entrance of Ḥaḍrat Aḥmad Shāh's tomb at Cuddapah. Persian text, dated 1159 H. Records that the tomb was built through the efforts of Ṣābū Bībī, the daughter of 'Abdu'n—Nabī. (5—6) From near a *dargāh* at Nizampatnam. Dated 1018 H and 1026 H. Begin with religious text in Arabic and end with Persian verses referring to the transitoriness of the world. (7—8) From the collection of Mr. B. N. Roy of Puri. (*a*) Dated 1147 H. Originally set up over the entrance of an Imām Bāṛa. Persian verse records the building of the gate. (*b*) Persian verse recording the building of a mosque by one Fātīma Begam in 1188 H.

Yazdāni, G.—Five Inscriptions from the Provincial Museum Lucknow. *EIM.* 1937-38, pp. 38-41. [430

(1) Persian text, Dedicatory to Alān—Dīn. (2) Persian text, Records the building of a mosque. (3) Arabic text, of the reign of Akbar, Dated 985 H. indistinct. (4) Persian text carved on a brick. Only two words are legible. (5) Persian text, Records the building of a gate in the year 1872 H.

——— Inscription of Ghiyāthu'd-Dīn Tughluq from Asrawa Khurd near Allahabad. *EIM.* 1937-38, pp. 6-7. [431

Inscribed on a tablet in Arabic. Mentions the names of Ghiyāthu'd-Dīn Tughluq and of the court noble, Ikhtiyāru'd-Dīn.

——— Five Inscriptions from Bidar District. *EIM.* 1937-38 pp. 1-4, 2 plates. [432

(1) Carved on the masonry of a sluice of the Kamthāna tank, in Marathi. Mentions the name of Ā'zam Manṣūr Khān as the builder of the embankment.

(2) Carved on a tablet which was found in clearing the debris from one of the old gateways of the Bedar Fort. Mentions the name of 'Ali Barīd, and is dated *Shahūr San* 1001 which corresponds to 1018 H. Marathi text.

(3) and (4) From a well at Āshtūr, built by a royal officer named Jagapat Rāo during the reign of Mirza Walı Amīr Barīd in 1018 H. One is in Persian and the other in Marathi.

(5) From a mosque at Gornallī, a village some three miles from Bidar. In Persian. Mentions the name of Amīr Barīd Shāh as the reigning king in 1019 H. It mentions the building of a mosque,

——— Inscription of Sulṭān Balban from Bayana, Bharatpur State. *EIM.* 1237-38, pp. 5-6. [433

Records the re-digging of a well during the reign of Ghiyāthu'd-Dīn Balban and the governorship of Nuṣrat Khān, the fief-holder of Bayana.

Eras

Mookerjee, Dhirendra Nath—The Gupta Era, *JIH.* XX, Pt. 1, pp. 71-84. [434

Puts forth that astronomical verifications in support of the fact that the era introduced by the Gupta Vikramādityas is identical with the well known Vikrama era.

—— The Hāṛāhā Inscription and the Gupta Era. *NIA.* III, pp. 437-440. [435

A reply to Mr. Jagannath's criticism of writers article on the subject in *IC* (1938).

Puri, Baij Nath—Some Dates of the Kuṣāṇa Kharoṣṭhī Records and their Bearing on the Initial Year of the Kuṣāṇa Era. *IC.* VII, pp. 490-492. [436

Points out that the astronomical data are insufficient to determine the Kuṣāṇa era.

Sankar, K. G.—The Epoch of the Gupta Era. *NIA.* III, pp. 419-428. [437

Discusses how the epoch of 320 A. D., came to be accepted. Studies the legends on Gupta coins; examines the Chinese sources, etc., and shows that *c.* 273 A.D. and not 320 A.D. as generally believed is the true starting point of the Gupta Era, as it fits in well with the astronomical data given in the majority of the Gupta and Maitraka inscriptions.

—— New Light on the Sangham Age. In No. 1434 pp. 380-387. [438

Discusses the earliest extant Tamil works the *Eṭṭuttokai, Pattuppāṭṭu and Patineṇkkīl-Kaṇakku* of the Sangham age, the age of which has not yet been settled. Throws new light on the subject and concludes that the Sangham age may be reasonably assigned to the second and third centuries A.D.

Sengupta, Prabodh Chandra—Kaṇiṣka's Era. *IC.* VII. pp. 457-462. [439

The eras used in the Kharoṣṭhī inscriptions are still a matter for controversy. Dr. Sten Konow has collected together 36 instances of dates from these inscriptions and has divided them into two groups, A and B. The dates used in group A belong to an earlier era, while those in group B use the era or the Regnal year of Kaṇiṣka. The writer here ascertains the era used in this second group B.

Genealogy and Chronology

Gode, P. K.—Date of Dhaneśvara's Commentary on Bāṇa's Caṇḍīśataka A. D. 1309 (Śaka 1231) and Aufrecht's Mistaken Identity of this Author with his name-sake, the Author of a Commentary on the Anargharaghava. *PO.* VI, pp. 102–108. [440

Examines Aufrecht's reference to a MS. of the Commentary on the *Caṇḍi Śataka* of Bāṇabhaṭṭa. Concludes that Aufrecht's entry regarding the identity of Dhaneśvaras is not borne out by evidence gathered by himself from the available MSS. of their works.

——— Date of the Sūktiratnāvalī of Vaidyanātha Tatsat—Before A. D. 1698. *BV.* II, Pt. 2, pp. 192–195. [441

Discusses the MS. of *Sūktiratnāvalī,* and reconstructs the genealogy of its author, Vaidyanātha Tatsat.

——— Kṛṣṇa Kavi, the Author of Isvaravilasa Kavya: His Works and Descendants, Between A. D. 1669 and 1760. *BISMQ.* XXII, Pt. 1, pp. 15–23. [442

A study of the genealogy of the Kṛṣṇakavi.

——— Lolimbarāja and his Works. *IC.* VII, pp. 327–333; 447–456. [443

A tentative study of Lolimbarāja and his works. Puts together chronological data that can be gathered from the *Harivilasakavya* and other available works of Lolimbarāja.

——— Date of the Viṣṇubhaktikalpalatā of Pursuṣottama: Before A. D. 1495. *BmV.* V, Pt. 1. [444

Records data to determine some definite limits to the date of Puruṣottama.

——— Varadarāja, a Pupil of Bhaṭṭojī Dīkṣita and his Works: Between A. D. 1600 and 1650. In No. 1434 pp. 188–199. [445

Records some data regarding the works of Varadarāja with the intention of clarifying to some extent at least the chronology of the author left in a nebulous state by previous schools in the field.

Jain, Khushal Chandra Vatsalya: Date of the Kalacuri Kokkale I. *IHQ.* XVII, pp. 117–120. [446

Shows that Kokkala I who was a contemporary of the Rāṣṭrakūṭa Kṛṣṇa II (878–912 A. D.) and the Pratihāra Bhoja I (836–885), ruled between *c.* 840 and 885 A. D.

Kolte, V. B.—A Note on the Date of Hemādri's Death. *NUJ.* Pt. 7, pp. 96–98. [447

Shows from the evidence of *Līlā-caritra* that Hemādri was put to death by Rāmdeorāo Yādava and that this occurred after the murder of Chakradhara. The date of Chakradhara's murder is 1198 Śaka, (A. D. 1276)., which shows that Hemādri's murder took place sometime after 1276 A.D.

Radhakrishnan, E. P.—The Date of Vimuktātman. *NIA.* IV, Pt. 7, pp. 239–242. [448

Concludes that Vimuktātman flourished somewhere about 850 A. D. " Though the figure may not be quite correct", says the writer, "his chronological portion between Sureśvara and Sarvajñātman stands fairly establised ".

——— Two Amṛtānandas: Both Vedantins. In No. 1434, pp. 345–350. [449

Discusses the identity and probable date of Amṛtānandas, the author of *Brāhmaprakāśikā,* and points out that there were two Amṛtānandas, one the writer of tantric work and the other a vedantin.

Raghavacarya, E. V. Vira—Ancestry and Date of the Samskrit Dramatist Vātsya Vardācārya (1325–1400 A. D.) *JSVOI.* II, Pt. 1, pp. 85–91 [450

Gives chronology and genealogy of Ghaṭikāśata Varadācārya or Vātsya Varadācārya, popularly known as Ammāḷ, who was one of the reputed Sanskrit savants and poets of South India.

Sarma, M. Somasekhara—The Chronology of the Sulṭāns of Gulbarga *JBORS.* XXVII, pp. 455–472. [451

The chronology of the Bahamani Sulṭāns of Gulbarga has not yet been properly studied and satisfactorily worked out. Of the fourteen kings of the Bahamani dynasty the first eight ruled from Gulbarga and the remaining from Bidar, An attempt is here made to settle the chronology of the Sulṭāns who ruled at Gulbarga.

Upadhyaya, B. S.—The Date of Kālidāsa. *JUPHS.* XIV, Gulbarga. Pt. 2, pp. 23–35. [452

Examines briefly a few of the theories put forward by schclars, and attempts to bring the date closer and thus to indicate the utmost narrow range wherein the poet may have flourished. Assigns the date of his birth to about A. D. 375, and of his death about A. D. 445.

Geography and Travels

Aiyangar S. Krishnaswami—Seran Vanji: Vanji, The Capital of the Cheras. pp. 131. Cochin Government, Ernakulam, 1940. [453

This book is the result of a controversy about the location of the capital city, Vanci, of the Chera kingdom. The Chera kingdom and its capital were usually located on the eastern coast, in the territory now known as Cochin. But recently some Tamil scholars have identified the capital with Karur in Trichinopoly district. See *ABIHI.* III, Nos. 600, 601, 617, 618, 619 and 637. The author reviews the situation of the available evidence and gives a verdict in favour of the older view.

Rates, Robert H.—Five Miles High. 8½″×5½″, pp. 320. Illus. and sketch maps. Robert Hale, London, 1940. [454

A narrative of the American expedition to K2, the highest summit in the Karakoram range.

Chaghatai, M. A.—Poona in the Muslim Period. *BDCRI*, II, pts. 3-4, pp. 406-410. [455

Describes why and how Musalmans penetrated into Poona.

Chapekar, N. G.—Himalayant. (Marathi text). Demy 8vo. pp. 120. L. N. Chapekar, Poona, 1941. [456

An account of travel in Nepal, Tehri, Garhwal etc., including information about local languages, usages, etc.

Choksi S. B.—Bharat Dharsha. (Gujarati text). Crown 16mo. pp. 164. Pub.: Author, Anil Printery, Ahmedabad, 1941. [457

Contains descriptive account of places of interest in Upper India.

Dikshit, S. K.—Uddehika and Bazana. *IC.* VII, pp. 361-363. [458

A short note to identify Uddehika and Bazāna. Uddehika is a place mentioned on a coin found in the excavation at Rairh, and which Al-Bīrūnī places near Bazāna. Suggests that Uddehika was near Rairh and was the capital of the Uddeḥika country. He identifies it with Bari Udāi (Gangapur Tahsil, Jaipur State).

Gokhale, S. B.—Lonavla and its Surroundings. Booklet No. 1. Demy 8vo. pp. 17. Rajaguru Press, Poona, 1941. [459

Description of Novala and its surroundings.

Ghoshal, U. N.—[Dvīpamaya Bhārata] by Suniti Kumar Chatterji, Calcutta, 1940. See *ABIHI.* III, No. 606. [460

" Not only does it describe lands and peoples till then almost unknown to Bengali-speaking readers, but it deals with history, topography, art, literature and, last but not least, the colourful life of the people........ The extraordinary range of his interest in men and things, his keen powers of observation and narration, his simple fascinating style, his sage reflections interspersed with humourous anecdotes, make his work a model of what a book of travel should be like".—*JGIS.* VIII. Pt. 2, pp. 117-120.

Gracias, Amancio—Alemais na India nos Seculos XI a XVIII. (Portuguese text). *BIVG.* No. 50, pp. 1–95. [461

An account of the German travellers and adventurers in India during eleventh to eighteenth centuries.

Hinkson, Pamela—Indian Harvest. 8½" × 5½", pp. 320, illus. Collins, London, 1941. [462

Varied observations and human experience into her seven months than many less intelligent travellers into as many years. Though her wanderings were confined to North and North-West India and her human contacts limited by ignorance of any native language, she acquired considerable understanding of linguistic, religious, social, racial, and economic problems, and vigorously conveys in her pleasant wholesome book some idea of their complexity to the uninformed readers.

Iyer, M. Subramania—Presidential Address of the 11th Geographical Conference (Held at the Rishi Valley, Chittoor District). *IGJ.* XVI, pp. 219–256. [463

The address is divided into seven sections: Establishment of Modern Geography in the West and Madras: Development and Diffusion of Modern Geography in the West and Madras: The Nature and Scope of Geography; Modern Geography; Human Geography; Things Indian; and Purpose and Philosophy of Geography.

Jagavira, Pandiyan—Kamban Kalai Nilai: Pulavar Ulaham. (Tamil text), pp. 40, S. Varadarajulu Nayudu, Madras, 1941. [464

A short thesis dealing with the greatness of Kambar.

Jain, Babu Kantaprasad—Shravanabelgola ke Shila lekhon men Bhangolik nam. (Hindi text). *JSB.* VII, Pt. 1, pp. 10–16; Pt. 2, pp. 81–84. [465

Geographical names in the inscriptions at Shrāvaṇabelgoḷa. An attempt to identify the names.

Johnson, E. H.—Two Notes on Ptolemy's Geography of India. *JRAS.* Pt. 3. 1941. pp. 208-222. [466

In the first note, the writer identifies Dounga of *Periplus* with Dongri in Salsette, and points out the parallel between the history of Dounga in the Greek sources and Dhenukākaṭa of the Kanheri Cave inscription.

In the second note, the writer attempts to identify certain mountains of the *Periplus*, and shows the parallel between Ptolemy's list of mountains of India and those of the *Mahābhārata* and the *Purāṇas*.

Khore, G. H.—A Note on the Daulatabad Plates. *IC.* VIII, pp. 113-114. [467

The plates are of the Western Cāḷukya King Jayasiṁha II Jagadekamālla of Kalyāṇa, dated S. 938 and published as Hyderabad, Archæological Series No. 2. The author tries to identify the places mentioned in the plates.

Mirashi, V. V.—A Search for the Localities mentioned in the Poona plates of Prabhavati Gupta. (Marathi text). *BISMQ.* XXII, Pt. 1 pp. 1-3. [468

A few place-names occurring in the plates are identified. All the places lie in the Hinganaghat *tahsil* of the Wardha district.

Nadvi, Syed Sulaiman—Arab Navigation. *IsC.* XV, pp. 435-448. [469

A study of the navigation of the Arabs; the terms used by them, etc.

Nainar, S. Muhammad Husayn—Arab Maritime Enterprise. *AOR.* V, Pt. 1, 7 pages. [470

Points out that with the advent of Islam came a great impetus to travel, commerce and adventure which persisted until the 14th century when the Arabs receded into the background and lost their trade supremacy. Many books relating to kingdoms, roads by sea and land, the fauna and flora of various countries, important geographical literature was produced.

——— Tuhfat-Al-Mujahidin. An Historical Work in the Arabic Language. *AOR.* VI, Pt. 1, 112 pages. [471

Although the work is a brief narrative, it is remarkable for the information contained in it, and it constitutes an important addition to the knowledge of the geography of Southern India and the beginning of the Portuguese history in India. It gives a clear picture of the activities of the portuguese in Malabar.

This work was translated into English by Lieut. M. J, Rowlandson so early as 1833.

Pillai, R. P. Sethu—Place-names suffixes in Tamil. *AOR.* V, Pt. 1, 8 pages; Pt. 2, 34 pages. [472

Part I gives suffixes of the place-names of the Arable Region, and Pt. 2 gives suffixes of place-names denoting habitations, religious and charitable foundations, fortifications, communications, industry and commerce, villages and towns, territorial divisions, arid regions, and littoral regions.

Pithawalla, M. B.—Geography and Culture. *IGJ.* XVI, pp. 376–394, 1 sketch map. [473

Points out the importance of Geography as an aid to the unification of India's culture, taking the example of the Indus Valley for the purpose.

——— An Appeal to the Universities of India for considering the position of Geography as a Science. *IGJ.* XVI, pp. 33–41. [474

Raghavan V.—Notes on some Ancient South Indian Political Geographical Names. *AOR.* V, Pt. 2, 6 pages. [475

Following suggestions have been made in the notes:—

(1) *Prebarā* is the word that occurs in the *Tālaguṇḍa* inscription and neither *Premarā* nor *Prebarā* as read by some scholars. It is the name of a river near Aparānta.

(2) The *Aśmakavaṃśa* named in Bhāmaha's *Kāvyālaṃkāra* was a poem in the Vaidarbha style dealing with a line of kings of the Aśmaka territory that lay contiguous to the Vidarbhas.

(3) The word Pallava signifies the country ruled by the Pallava sovereigns with their capital at Kāñci. The expression *Trairājyalallava* occurring in several inscriptions means the Pallava kingdom comprising three units.

(4) Dramila originally meant the Tamil-speaking country as a whole, used on in its restricted application to the Pallava territory alone.

(5) Śibi was another name for the Cōḷa country.

Silabhadra—Fa-Hien's Indian Travel. *M-B.* Vol. 49, Pt. 11, pp. 398–405; Pt. 12, pp. 436–448. [476

Follows the path of the traveller.

Sinha, Jogendra Nath—Puri: The Sacred City. *HR.* LXXIII, pp. 364–368. [477

Sircar, Dines Chandra—A Reference to the Seafaring People of Gauda. *HR.* LXXIII, pp. 617–619. [478

The maritime activities of the people of ancient Gauda is studied from epigraphic evidence.

Sircar, Dines Chandra—The Vāhlikas of the Meharauli Inscription. Pillar In No. 1434, pp. 469–471. [479

An attempt to locate the Vāklika country. He says the Vāhlikas were originally a people living on the Beas. The Vāhlika was beyond the Kurukṣetra and therefore was outside the boundary of the Brahmāvartta, its analogical connection with the word *bahis* may have been another cause of the expansion of its geographical sense.

Srinivasachari, C. S.—Notes on Schorer's Account of the Coromandel Coast. *IHQ.* XVII, pp. 236–240. [480

Gives supplementary notes on Prof. Brij Narain's translation in *IHQ.* XVI, pp. 827–838. See *ABIHI.* III, No. 631.

Togan, A. Zeki Validi—Bīrūnī's Picture of the World. (Arabic text). Memoir of the Archaeological Survey of India, No. 55. 12½″ × 10″ pp. ix + 152 + 8. Archaeological Survey of India, Delhi, 1941 [481

The 9th and 10th chapters of the fifth treatise of Bīrūnī's *al-Qānūn al-Mas'ūdī*, which contains the description of the world and the tables of latitude and longitude.

Ward, F. Kingdon—Through Assam to Monyul. *GM.* XII, pp. 168–181, 11 illus. and 2 sketch maps. [482

Mr. Kingdom Ward is said to have spent twenty-five years exploring and plant-collecting in Tibet, the neighbouring mountains of Western China, Assam and Upper Burma. His most successful botanical expedition was to the great gorge of the Tsangpo, in 1924, and in 1935 he discovered the snowy range to the north of it. Here, he describes his expedition to Monyul from Assam.

Heraldry, Imagery and Symbolism

Deva, Krishna—Coin Devices on Rajghat Seals. *JNSI.* III, Pt. 2, pp. 73–77, 1 plate. [483

Deals with a group of seals and tokens of burnt or unburnt clay, which bear some of the familiar devices and symbols occurring on the coins.

Mirashi, V. V.—Some Seal-Stamps from the Central Provinces. *JNSI.* III, Pt. 2, pp. 99–102. [484

Describes and discusses five small seal-stamps discovered at various places in Central Provinces.

Hinduism and Hindu Philosophy

(*Excluding Jainism and Vaishnavism*)

Adyar Library—Śrimad-Bhagvad-Gītārtha-Prakāśikā of Śrī Upaniṣad-brahma-yogin, with the Text. Edited by the Pandits of the Adyar Library. pp. xxxi + 457. Adyar Library, Adyar, (Madras), 1941. [485

"The justification for the new edition of the Gītā in the presence of so many existing one lies in the hitherto unpublished gloss of Brahman-yogin, and the special merit of the gloss consists in the lucid presentation of the teachings as explained by the great Śankara whose commentary on the Gītā is comparatively abstruse"—*JBORS. XXVII, pp. 433—434.*

"Concluding volume of the attractive series of Upaniṣads published by the Adyar Library with the commentary of Upaniṣad-Brahma-Yogin. The reason for including the *Bhagavadgītā* in the series is that it is also regarded as an Upaniṣad. The present volume unlike its predecessors in the series has no indices and no variants are recorded. In fact no reference is made to the manuscript material utilised for the edition. No attempt is made to bring out the special features of the commentary, if any. Instead, we have a long introduction by Prof. C. Cunhan Raja, which principally discusses the problem of the extent and nature of text of the *Gītā.—Cintaharan Chakravarti, IHQ. XVIII, p. 83*

Aiyar, P. S. Sivaswamy—The Doctrine of Asanga in Hinduism. *HR.* LXXIII, pp. 395-402. Also in *JMU.* XIII, Appendix pp. 11-20. [486

Full text of Annie Besant Lecture delivered by the author.

——— The Doctrine of Ahimsa in Hinduism. *HR.* LXXIII, pp. 333-339. Also in *JMU.* XIII, Appendix pp. 1-10. [487

Aiyangar, S. Srinivasa—Tirumāngūr in the Shiyāḷi Taluk, Tanjore District. *ST.* 38, pp. 145-152. [488

Nāngūr or Palasāpuram is sacred and sung by Āḷwārs and others, is described in its hoary religious importance.

Aiyengar, T. K. Gopalaswami—Upavarṣa and Bodhāyana. *JSVOI.* II, Pt. 1, pp. 1-8. [489

Explains the position taken by Orientalists about the identity of Bodhāyana for a long time. Discusses in support of Kuppuswami Sastrigal's identification of Bodhāyana as the author of the Vṛtti on the Brahmasūtras with Upavarṣa who is quoted and referred to with the honorofic epithet Bhagavat by Śankara.

Altekar, A. S.—The Position of Smṛtis as a Source of Dharma. In No. 1434, pp. 18–25. [490

Studies the attitude of Hindu society towards Smṛtis as a source of Dharma.

Balaratnam L. K.—The Worship of Sasta at Sabarimala. *ER*. LXVII, pp. 195–196. [491

A short note giving the description of the Sabarimala temple in Travancore, and the annual Makaravilakku festival.

Basavanal, S. S.—Veerashaiva Tatwa Prakash (Kannaḍa text). pp. 362. Tontadarya Press, Dharwar, 1941. [492

A compendium of the main principles of the Veerashaiva religion.

Belvalkar, S. K. *Ed.*—Srimadbhagvatgītā. (Sanskrit-English text) pp. 26 + 387. Pub.: Editor, Poona, 1941 [493

With the commentary Anandavardhini, based upon a solitary manuscript written in Sarda characters, which profess to expound and establish the doctrine of salvation through co-ordination of knowledge and action. Edited with introduction discussing the problem of the Kashmir recension, and with two appendices, the first being the names of works and authors cited by the commentator and the second giving a comparative view of the Shankar and the Kashmirian recensions.

Bhat, K. S.—Shri Dhareshwar Mahatmyavu (Kannada text), pp. 27. Pub.: Author, Shri Ramakrishna Printing Press, Kumta, 1941. [494

Describes the religious importance of Dhareshwar.

Bhatt, Nilkanta—प्रायश्चित्तमयूखः दशमः (Sanskrit text), Royal 12mo. pp. 300., N. I. Desai, Gujarati Printing Press, Bombay, 1941. [495

Prāyashchitta Mayurakhaḥ: Dashamaḥ. A treatise on Penances, Tenth with *Tattvārthadarshini* notes, edited and commented upon.

Bhatt, R. M. *Tr.*—Bhikshu Gītā (Gujarati text). Royal 8vo. pp, 104, Diamond Jubilee Printing Press, Ahmedabad, 1941. [496

Extract from the 23rd chapter of the 11th part of Shrimad Bhagvat, translated into Gujarati.

Bhattacharya, Benoytosh, *Ed.*—Śaktisaṅgama Tāntra, Vol. II (Tārākhaṇḍa). Gaekwad's Oriental Series No, 91. Critically edited with Preface. pp. 12 + 271. Oriental Institute, Baroda, 1941. [497

Based on four MSS. variants from which have been collected and recorded in the footnotes. Deals with the details of Vamacara in connection with the worship of different deities.

Vol. I (Kālikhaṇḍa) was published in 1932 as G. O. Series No. 61.

"The second volume of the *Śaktisaṅgama Tāntra* comprising the Tārākhaṇḍa is now presented to the Sanskrit-knowing public and all lovers of Indian mysticism. The text in this volume has been collated with four manuscripts obtained from the libraries of the Royal Asiatic Society of Calcutta, the Universities of Dacca and Bombay, and the Oriental Institute of Baroda. The Nepal manuscript which was used in the previous volume could not be utilised in this since the Tārākhaṇḍa was found wanting in the same. The void thus created by the Nepal manuscript was filled by the lucky find of the Bombay University manuscript......The Śaktisaṅgama Tāntra, as the title indicates, is the 'Tāntra of Śakti Communion' and is concerned primarily with a purely psychic subject, and not connected with any material object whatsoever. It is connected solely with what is technically called the Ṣaṭcakrabheda or the 'penetration of the six nerve centres' as required in Yoga practices. It does neither deal with the Kāmaśāstra nor gives any scientific directions on the enjoyment of worldly objects. The Śaktisaṅgama Tāntra has to be taken and understood in that psychic spirit, and not from the purely material standpoint."—*Preface.*

Dandekar, S. V.—Ishwar-Vad (Marathi text), Crown 16mo. pp. 168, L. S. Kelkar, J. S. Press, Poona, 1941. [498

Datta, B.N.—Brāhmanical Counter-Revolution. *JBORS.* XXVII, pp. 263–278. [499

"It has been a matter of historical dispute whether the rise of Pushyamitra was due to Brāhmanical reaction. There cannot be any doubt that Brāhmanical reaction to the Sudra Buddhist regime came to a head under the Śuṅga General when the Hellenistic King of Balkh, Menander, invaded and advanced as far as Saket (modern Oudh). At that psychological moment, the blow fell on the head of the descendant of Āśoka who true to the injunction of his ancestor would conquer enemy by love. The Brāhmanical reaction under the leadership of the Śuṅga General has been called as *orthodox counter-revolution* by Jayaswal. The embodiment of this counter-revolution is the *Manava-dharma-sastra.* The writer examines *Manu Smṛti* with reference to the status of the Sudra.

Desai, N. I. *Ed.*—Shrī Satya Nārāyaṇ Katha Pūjā Vidhi Sahita (Sanskrit-Gujarati text). Royal 12mo. pp. 70. Pub.: Editor, Gujarati Printing Press, Bombay, 1941. [500

The story of Satya Narayan with ceremonial rites, followed by Gujarati version.

Desigar, S. Muttuvel—Śaivanushtana Vidhi (Tamil text), pp. 25, 1 plate, Dharmapura Adinam, Dharmapura, 1941. [501

Deals with the rituals to be observed by Śaivasiddhantins.

Chakravorti, P.C.—The Doctrine of Śakti in Indian Literature. Edited by Prof. Chintaharam Chakravorti. pp. 123, G. Chakravorti, 31, Tollygunge Road, Calcutta, 1941. (?) [502

Traces a similarity not only in the use of the term *sakti* by the different schools of religious and philosophic thought, but he goes further to say that the use of this common term implied the acceptance of a common concept, too.

Chakravarti, Rashmohan, *Ed.*—Sarvollasatantra of Sarvanandanatha. With a Foreword by Mahamahopadhyaya Gopinath Kaviraj, and an Introduction by Prof. Dinesh Chandra Bhattacharya. (Sanskrit text) 8¼″ × 4¾″, pp. 256. Rammala Library, Comilla (Bengal), 1941. [503

Critical edition of a little-known Tāntric compilation, meagrely described in modern works and seldom referred to in older digests. It is attributed to Sarvananda (middle of 15th century A. D.). The edition is based on the collation of eight manuscripts collected from different parts of Eastern Bengal.

Chettiar, M. Kadiresan—Urainadai k-kovai, Part I, (Tamil text), pp. 223. Pub.: Author, Mahibalambatti, 1941. [504

A collection of five lectures dealing with Saiva Siddhanta.

Chintamani, T. R. *Ed.*—Srimadbhagavadgita with Sarvatobhadra of Rajanaka Ramakanta. (Sanskrit text). With Foreword and Introduction in English and Index of Ardhas and Citations. Madras University Sanskrit Series No. 14. 9½″ × 6″, pp. 524, Madras University, Madras, 1941. [505

"A critical edition of Rāmakantha's commentary based on five manuscripts, four of which belong to the Bhandarkar Oriental Research Institute of Poona and one to the India Office Library of

London. Three of the manuscripts are written in Nāgarī and two in Sarada indicating that the latter were copied in Kashmir where the author of the commentary lived and wrote. A long and learned introduction draws attention to the characteristic features of the philosophical views of the commentator as revealed in the commentary. It also points out the textual differences from the Vulgate noticed in the so-called Kashmirian recension of the *Gītā* after comparing the text adopted by different commentators like Rāmakantha, Abhinavagupta and Bhāskara, the work of the last of whom still exists in the form of a manuscript in the possession of the learned editor...... Chronologically this appears to be the third of the hitherto-known commentaries on the *Gītā* written by a Kashmirian."—*Cintaharan Chakravarti, IHQ. XVIII, pp, 82-83.*

Gajendragadkar, K. B.—Some Thoughts on the Interpretation of Smṛti Texts. In No. 1434, pp. 182-187. [506

Illustrates by giving some concrete instances the attitude of the later Nibandhakāras and commentators who do not give the true and correct interpretation of the original works on which they are commenting but in their exposition they put their own additional matter relying upon the passages in the other Smṛtis just to make a show that the views of the Smṛtis are commenting upon are in consonance with the other ancient Smṛtis and thus they try to prove that there is a sort of Samanvaya between the various Smṛtis.

Gandhi, K. C.—Giri Shrunge (Gujarati text), Demy 8vo., pp. 72., Gujarati Printing Press, Bombay, 1941. [507

The gist of a philosophical treatise by Swami Anandtanandji who had philosophical discussion with certain saints on the Himalayas.

Ghosh, Batakrishna—[Studies in the Tantras], Part I, by Praboth Chandra Bagchi, Calcutta, 1939. See *ABIHI.* II, No. 498. [508

"The author has shown that the four Tantrik texts mentioned in the Inscription of 802 A. D. of the reign of Jayavarman II are partly preserved in old MSS. in the Nepal Darbar Library, and the states in his 'Further Notes' that it is wrong to suppose that the Mahayana Buddhism of Kambuja in the 8th-9th century was very much antagonistic to Tāntrik Śaivism. In the short note on Sandhābhāṣā the author has given a number of words of the cryptic language...... In the note on the Sādhanamālā some of the views of Dr. Benoytosh Bhattacaryya have been criticised, and Tibetan influence on Tāntra has been traced in the study 'On Foreign Element in the Tāntra'."—*IC. VII, p. 379.*

Gokhale, L. R.—Shrimadbhagawadgita-Pravesh. Adhyaya Navava, (Marathi-Sanskrit text), Demy 8vo, pp. 272. Pub.: Author, Anand Press, Poona, 1941. [509

A Marathi explanatory commentary on the ninth chapter of the Gītā.

Kak, R. and **Shastri, H.**, *Eds.*—Devīrahasya with Pariśiṣṭas. pp. 23 + 574, Srinagar, 1941. [510

Consists of the Tantric works *Devīrahasya* and *Uddhārakosa* printed in the Devanāgarī script. The former work *Devīrahasya* (The sacred worship of the Devi Tripurā) is written in the form of dialogue between Bhairava and Devī and is traditionally supposed to form part of the bigger compilation called *Rudrayāmala*. The *Uddhārakośa*, though written in the form of a dialogue between Dakṣināmurthi and his disciple, is a collection of quotations from no less than 47 Tāntric works.

Kane, Pandurang Vaman—History of Dharma-śastra Vol. II, Pts. 1 and 2. Ancient and Mediæval. Religious and Civil Law. Government Oriental Series Class B, No. 6, 9½″ × 6½″, Pt. 1, pp. 1–705, Pt. 2, pp. 706–1368. Bhandarkar Or. Res. Institute, Poona, 1941. [511

Khadilkar, K. P.—संध्यावन्दन व पुरुषसूक्त (Marathi-Sanskrit text) Crown, pp. 94, Shri Dattatrya Printing Press, Bombay, 1941. [512

Discusses on the importance of *Gayatri*, on the *Sandhya* and on the *Purushasukta*.

Kibe, M. V.—Two Conundrums in the Bhagavadgītā Explained. *ABORI.* XXII, pp. 79–84. [513

Discusses two stanzas from the Gītā and points out the difficulties of translating them and unrevelling the correct meanings.

Kundangar, K. G.—Devotional Lyrics in Kannaḍa Literature. In No. 1434, pp. 267–277. [514

Lakshminarasimhiah, M.—The Praṇava and its Importance. *HYJMU.* II, Pt. 1, pp. 27–39. [515

A study of the *Praṇavopaniṣad*. Points out that *Praṇava* enjoys an unparalleled ubiquity in the successive stages or *āśramas* of the religious and spiritual life of the Hindus.

Mahadevan, T. M. P.—The Two-Fold Path in the Gītā. *PQ.* XVI, pp. 314–329. [516

An attempt to present Śaṅkara's point of view. Brāhman-intuition is not Brahman, and so far forth it falls within the ambit of *avidyā*. The path of *Jñāna* too starts from *avidyā*; and what helps in the transcendence is itself *avidyā*.

——— Is the Gītā a Gospel of War? *JMU.* XIII, pp. 105–113. [517

The pacifist who believes in the teaching of the Gītā has to meet the charge which is often levelled against the Song of Kṛṣṇa, that it is an exhortation to violence, a gospel of war. The charge is neither new nor flippant. The writer first states the case for regarding the Gītā as a gospel of war, then examines the possible answers to the charge, and lastly makes an attempt to interpret the Gītā-teaching consistently with the doctrine of *ahiṁsā*.

Medhi, K. R.—The Brajāvalī Literature of Assam. *JARS.* VIII, Pt. 4, pp. 103–112. [518

Brajāvalī is the sacred language of the Kṛṣṇa cult or Bhāgavata religion in Northern and Eastern India between fourteenth and sixteenth centuries A. D. As Sanskrit is the vehicle of the Brahmana, Pali of the Buddhist and Prākrit of the Jain, so is Brajāvalī of the Bhakti cult.

Mees, Gualtherus H.—Dharma and Society. pp. xvi + 206, N. V. Servire, The Hague, and Luzac & Co. London, 1940 (?) [519

"Dr. Mees has sought to confine Dharma to spiritual interpretation; but the idea is broad-based in the people's heart. Irrespective of scriptural sanction, the word finds a sympathetic response in the man in the street in India, however 'unlettered' or 'unemployed' the man may be. At least in Bengal, where the cult of Dharma-Rāja has long been in vogue in the western parts, the associations of the word are difficult to understand only by reference to the ancient books of knowledge. This Dharma-Rāja is different from the personified form of Dharma of the same name referred to by the learned author." *Priyaranjan Sen, CR. LXXVIII p. 73.*

Mehta, H. K.—Karmano Niyam, (Gujarati text). 7½" × 5½", pp. 40. Narayan Printing Press, Ahmedabad, 1941. [520

A treatise on the theory of *Karma.*

Modi, P. M.—Relation between the two Aspects of Brāhmaṇ. *IHQ.* XVII, pp. 160–171. [521

Discusses a few Śrutis from the texts, called by Deussen, the Earlier Metrical Upaniṣads, in which the relation between the personal and the impersonal aspects of Brāhmaṇ is, in his opinion, stated as it was then understood to be.

Munshi, K. M.—An Experimental Approach to the Bhagavadgītā. *BaV.* III, Pt. 1, pp. 1–20. [522

A discourse on the message of Gītā.

Nandimath, S. C.—Handbook of Virasaivism. With a foreword by Prof. R. D. Ranade, pp. xv + 268. L. E. Association, Dharwar, 1941. [523

This is the first and authoritative exposition of Virasaivism by a scholar who has made a study of the subject. While it is quite popular in presentation; is based on an exhaustive study of original Sanskrit and Kannada resources, many of which are not easily accessible.

Padhiar, A. S.—Swargani Sidi. (Gujarati text in Devanagari) 9″ × 5″, pp. 360. Sastu Sahitya Mudranalaya, Ahmedabad, 1941. [524

Philosophical treatise based on the Knowledge of *Gītā*.

Pandit, N. P. *Ed.*—Bhāgawat Rahasya, (Marathi text,) Crown 16mo. pp. 260. Hanuman Press, Poona, 1941. [525

The secret of the Bhāgawat, Part II of a discourse by Shrī Gulabrāo Mahārāj.

Parmar, R. D., and **G. K. Amin**—Shrī Dnyaneshwari Bhagwadgītā, (Sanskrit-Gujarati text), 9″ × 5″, pp. 888, 7th Edn. Sastu Sahitya Mudranalaya, Ahmedabad, 1941. [526

The Bhagvadgītā of Dnyaneshwar is edited and translated.

Pillai, K. Thirugnanasambandaswami—Siddhānta Śaiva Vina Vidai (Tamil text), pp. 160. Dharmapuram Adhinam, Dharmapuram, 1941. [527

A book in the form of questions and answers relating to Śaiva Siddhānta.

Purushottam, J.—Hinduism (Telugu text) pp. 186. Coconada Printing Press, Coconada, 1941. [528

The salient aspects governing Hinduism in a nutshell.

Radhakrishnan, S.—Hinduism and the West. In No. 1455, pp. 338–353. [529

A broad survey of the religions and their beliefs.

Raju, P. T.—The Buddhistic and the Advaita View Points. *NIA.* IV, Pt. 2, pp. 86–92. [530

Points out the similarity between the Buddhist philosophy and the Advaita.

Rau, C. V. Sankara—The Doctrine of Shaṭsthala. *JSVOI.* II, Pt. 1, p. 45. [531

A short note to explain what the doctrine of Ṣaṭsthala is. It is a connecting link between the *Atman* and *Brahman.*

——— Doctrine of Pratīyasamutpāda. *JSVOI.* II, Pt. 1. p. 46. [532

A short note to explain the doctrine.

Ray, Kamala—The Ten Incarnations of Viṣṇu in Bengal. *IHQ.* XVII, pp. 370–385. [533

A study of the ten incarnations in Bengal, based on epigraphic evidence, and describes the *avataras.*

Rele, Vasant G.—Bhagavad-Gītā : An Exposition on the basis of Psycho-Philosophy and Psycho-Analysis. Crown 8vo., pp. 198. Pub. : Author, British India Press, Bombay, 1941. [534

Sacharow, Boris—Anandalahari. With Translation and Commentary by Sri Swami Sivananda, Ananda Kutir, Rikhikesh. Edited with a Preface and English translation. The Sivananda Publication League, Calcutta, 1941 (?) [535

Contains 41 verses of the well-known hymn of the Great Mother by Sankaracarya, generally passing under the name *Anandalahari* or *Saundaryalahari,* strictly titles of the two parts into which the hymn is supposed to have been divided. The translation does not always strictly follow the text. The Roman translation which follows the Devanagari text of every verse is far from satisfactory. The absence of diacritical marks mars its usefulness. *Visarga* is generally left out and the dental mute non aspirated in Sanskrit is systematically represented as an aspirate.

Sakhare, M. R. *Ed.*—Liṅgādharana-Candrika by Nandikēśvara. (Sanskrit text). Edited with English Introduction and Notes. 8½″ × 5½″, pp. 76 + 104 + 250. Pub.: Author, Dhundiraja and Mahavir Press, Belgaum, 1941. [536

English translation, notes and appendices, of the first part of a late Sanskrit work of the Liṅgāyats, based on two manuscripts and a little-known printed edition. The work seeks to show that the practice of carrying the Liṅga as observed by the Liṅgāyats is sanctioned by Brāhmanical texts occurring in the Vedas, Agamas, Purāṇas and Smṛtis. Variants from the manuscripts as well as the printed edition are recorded. The long introduction traces the origin

and development of Śaivism and refers to the characteristic features of the Liṅgāyat school and its literature in Kanarese as well as in Sanskrit. The appendices quote extracts from a number of other works elucidating different aspects of the philosophy of the school.

Sanyal, Nisi Kanta—The Erotic Principles and Unalloyed Devotion. The Gaudiya Mutt, Calcutta, 1941. [537

Attempt to elucidate and clear off the dubious knots that easily puzzle all mortal men to accept the accounts of the transcendental Hero busy with his own amourous achievements. This is an aspect of Kṛṣṇa-worship which has given infinite inspiration to the devotee but which has also afforded much scope for attack on Hinduism.

Sarma, D. S.—[Krishna and His Song.], Bombay, 1940. See *ABIHI.* III, No. 713. [538

"An introduction to Bhagavad-Gītā, first published as a series of articles in the *Aryan Path.* The first chapter considers the historical problem concerning Krishna and the Gītā. The following chapters deal with various aspects of the Gītā's teaching, mostly in the light of modern ethical problems. The study is a good one, simple and quite readable." *NR. XIII, p. 264.*

Sastri, Dharmendra Brahmachari—The Jñāna-Svarodaya of Dariyā Sāheb. *JBORS.* XXVII, pp. 71–78. [539

Jñāna-Svarodaya is one of the most important treatises of the religious order founded by Dariyā Sāheb who flourished in Dharkandhā (Shahābad, Bihar) from the latter part of the 17th century to the latter part of the 18th century A. D. The writer deals briefly with the subject-matter of the work.

Sastri, Subrahmania—Varivasya-rahasyam of Bhasjarara-yatnava. Edited with Commentary, Introduction and English translation. pp. 43 + 140. Adyar Library, Adyar, (Madras), 1941. [540

Satghar, S. N.—प्राकृत भगवद्गीता (Marathi text). 4¾″ × 3½″, pp. 392, Pub.: Author, Hind Printing Works, Bombay, 1941. [541

A translation of the Bhagavadgītā into Marathi verse.

Sen, Svarnaprabha—Dharma-Sadhana (Bengali text), 8¼″ × 5¼″, pp. 113. University of Calcutta, Calcutta, 1941. [542

A translation of Prof. Radhakrishna's book *The Hindu View of Life.*

Shastri, Durgashanker K.—The date of the Bhāgavata. *BaV.* II, Pt. 2, pp. 129–139. [543

Discusses the date of *Bhāgavata* and its author, and comes to the conclusion, on the strength of Māgha and Śaṅkarācārya, that it was composed most probably in the first half of the 9th century A.D.

Shrimad Bhagvat Dasham Skanda Rajasprameya Prakarana Subodhinijino Gujarati Anuvad, (Gujarati-Sanskrit text). Royal 8vo. pp. 212. Nirnaya Sagar Press, Bombay, 1941. [544

Gujarati rendering of Rajas Prakarana of Shrimad Bhāgvat, together with Vallabhacharya's commentary.

Silva, C. L. A. de—Four-Fold Kamma. *M-B.* Vol. 49, Pt. 2, pp. 47–50; Pt. 4, pp. 122–126; Pt. 10, pp. 382–386 (to be continued). [545

Gives description of the four-fold Kamma which gives rise to rebirth, and details the resultants during existence.

Singh, Jaideva—Rebirth: A Rational Explanation. *AP.* XII, pp. 210–215. [546

Examines the doctrine of reincarnation from the stand-point of its inherent reasonableness, and shows its appeal to the intuition of many a philosopher and many a poet of the West.

Subedar, Manu, *Tr.*—Gītā. Explained by Jñaneśvara Maharaja. Translated into English. 2nd edn. pp. 336. Pub.: Translator, Pali Hill, Bandra, Bombay, 1941. [547

The Translator has not only rendered a great service by bringing out this translation but he has put in valuable material in the introduction for those who are unfamiliar with the philosophy of Gītā. In his Introduction to the 2nd edition he has attempted to persuade cynics and materialists who pose and inquire into the why and whither of things that happen around them.

Sundararaman, V. R.—Sanatana Dharma of the Hindu View of Life. Theosophical Publishing House, Adyar (Madras), 1940. [548

The first part of the book deals with the basic Hindu Religious ideas, the second part with the Religious customs and rites of the Hindus and the third part with their Ethical teachings.

Tatachariar, R. Ranganatha—Sri Krishna Caritam. *JTSML.* II, Pt. 1, pp. 20–21. [549

Gives the text.

Tirtha, Trivikrima, and **Shastri, Hathibhai,** *Eds.*—Hamsavilasa of Sri Hamsamitthu. Gaekwad's Oriental Series, No. LXXXI. Oriental Institute, Baroda, 1941. (?) [550

Eighteenth century Tantric treatise dealing with the details of the Tantra form of worship and incidentally with the main principles of the different systems of Brahmanic philosophy as well as of metrics rhetoric, music and erotics.

Varadachari, K. C.—The Doctrine of Substitution in Religion and Mysticism. *JSVOI.* II. Pt. 1, pp. 9–16. [551

Shows that the principle of substitution is of enormous value in the interpretation of the transferences of symbolism, mythologies, actions of all kinds, in religious and mystic life. The fact that the early Sri Vaishnavas displayed enthusiastic interest in the value of the hymns as instruction shows that they availed themselves of the transmuting power of substitution and as the dynamic force of canalizing of the instincts of mysticism towards liberation, and of religion towards supreme Reality-dependence.

Visvanathan, K. *Ed.*—Gayatrirahasya of Appayadiksita, (Sanskrit text). Bharati Bros., Bombay. 1941. [552

Treatise on the philosophical interpretation of the *gayatri* mantra which is to be daily muttered by every Brahmin. The mantra, it is asserted, refers to the Absolute Brahman. The treatise consists of 24 stanzas with the author's own commentary thereon.

Iconography and Sculpture

Banerjea, Jitendranath—The Development of Hindu Iconography. pp. xvi + 459, 10 plates. University of Calcutta, Calcutta, 1941. [553

" Practically deals with two different questions, subject matter and artistic technique, which modern analysis tends to separate, but which, in the old texts, have for practical purposes been treated together. The writer is quite aware of this difference, for in his methodological introduction, he never mixes up iconography with art proper as it had for sometime been the habit in India, but regards it mainly as an important source for our knowledge of culture, religious, literary, etc., history. In later chapters, on the other hand, he occupies himself with the problems of iconographic terminology and iconometry, including the edition, re-edition and translation of some texts, the Pratimamanalakshanam and the 57th chapter of the Brihatsamhita. The most important chapters, however, are those dealing with the Antiquity of Image Worship in India, the Origin and Development of Image

Worship, Brahmanical Divinities and their Emblems on Early Indian Coins, Deities and their Emblems on Early Indian Seals and the Factors contributing to the Development of Iconoplastic Art in India.

In a very cautious discussion of all evidence and previous opinions and theories, the author traces image worship, as a social undercurrent, back to Vedic and pre-Vedic times. Its rise, however, sets in only with the growing influence of Yaksha, Dēvī, Śiva and Krishna Vasudēva worship and with the development of Bhakti in the centuries immediately preceding and following the very beginning of the Christian era".—*H. Goetz, NR. XVI, p. 436.*

Banerji-Sastri, A.—A Bronze Buddha from Mandalay in Patna Museum. *JBORS,* XXVII, pp. 441-445. 1 plate. [554

The Bronze Buddha described was acquired for the Patna Museum in October 1941 from Miss A. Cloete of Ranchi. It is said to have come into the possession of the lady's father just after the annexation of Burma by the English, when the booty from the Mandalay palace, which was not kept by Government to be sent to Queen Victoria, was sold by auction in Calcutta. The image is inscribed with two Burmese inscriptions. The writer does not agree with the reading of the Superintendent, Archæological Survey, Burma. Discusses the inscriptions and gives his own views. One of the inscriptions is dated on the 1st waning of the month of Vaiśākha in the year of the Burmese Era 1151 (1787 A. D.).

Chatterji, Suniti Kumar—[The Jaina Iconography] (Vol. II of Indian Images), by B. C. Bhattacharya, Lahore, 1939. See *ABIHI.* II, No. 584. [555

"It is a pioneer work filling a long-felt want, and as a pioneer work there may be mistakes particularly of omission. Mr. Bhattacharyya has had to draw upon the texts, printed and in MSS., and to make personal investigations into the images, comparing them with the texts......He has already proved his capacity by his previous books and papers on the subject of Indian iconography, *CR, LXXVIII, pp. 315-318.*

Chaudhury, Premadhar—A Miniature Bronze Image. *JARS.* VIII, Pt, 1, pp. 13-16. [556

Does not agree with the Report of the Kāmarūpa Anusandhan Samiti that the image represents Yasodā and Śrī Krishna. Identifies the image as Manasā and Āstika.

——— The Hindu Deities and their Iconographical Representations. *JARS.* VIII, Pt. 3, pp. 77-85. [557

Deals with the Vedic Deities, Conception of the Vedic Deities, Image Worship, Image of the time of Pāṇini and Patañjali, Different kinds of evidences with regard to the human appearance of the deities down to the 1st century A. D., and Four-armed Figures.

Chopra, U. C.—Buddhist Remains in India. See No. 196.

Gangoly, O. C.—Of Æsthetics Indian and Christian Scholastic Theories: Some Parallelisms. *AP.* XII, pp. 296–300. [558

Discusses the similarity between Indian and Christian rules of image-making which explains only by an identity of æsthetic intention. Finds that both the Indian and Christian icon-maker are on the identical road which can lead upright souls to God and "make invisible things clear to them by visible."

Gordine, Dora—(Hon. Mrs. Richard Hare)—The Beauty of Indian Sculpture. *JRAS.* Pt. 1, 1941, pp. 42–48, 7 plates. [559

Shows some of the great and timeless qualities of Indian sculpture which makes it as alive and significant to-day as it was to its unknown creators. Does not attempt to discuss its historical development, or to compare and criticise the characteristics of different periods. Looks entirely from the artistic point of view.

Kataki, Sarbeswar—The Kâmarūpa School of Sculpture. *JARS.* VIII, Pt. 2, pp. 38–43. [560

An endeavour to formulate a theory that Kāmarūpa had her own school of sculpture. It is published with a view to invite criticism and encourage further study of the subject.

Khare, G. H.—Varieties of Viṣṇu Image and the Probable Date of their Innovation. In No. 1434 pp. 260–263. [561

Viṣṇu image can have 24 varieties by the interchange of the conch, the wheel, the mace and the lotus, the four attributes generally shown in Viṣṇu's hands. The writer here fixes tentatively the period of the introduction of this practice.

Majumdar, M. R.—Rare Sculpture from Koṭyarka and an Illustrated MS. of Gītāgovinda. *JUB.* X, Pt. 2, pp. 112–131, 9 plates (5 coloured), 2 illus. [562

Koṭyarka shrine stands on the top of a hillock at the village Khaḍāt-mahuḍi in Vijāpur tālukā to the north-east of Gujarat, in Baroda State. The sculpture under description are said to be very beautiful and chiselled with great anatomical perfection. The Gītāgovinda described belong to the early Rajasthani or Gujarat style of painting of about the early 16th century.

Minakshi, C.—The Historical Sculpture of the Vaikuntha-perumal. See No. 56.

Naik, A. V.—Studies of Nāgārjunakoṇḍā Sculpture. See No. 57.

Nath, R. M.—Ruins of Na-Bhāngā. *JARS.* VIII, Pt. 2, pp. 35-37, 1 plate. [563

Na-Bhāngā is a small village in the Nowgong district (Assam) inhabited by a sparse population of Kachāris. The writer here describes two stone images from the place.

——— The Deopani Ruins. *JARS.* VIII, Pt. 4, pp. 130-134. [564

Describes two images, one of Durgā and the other of Viṣṇu, belonging to the 9th century.

Pandey, D. P.—Identification of a sculpture in the Provincial Museum, Lucknow. *JBORS.* XXVII, pp. 50-60, 1 plate. [565

The image on a slab now deposited in the Lucknow Museum (No. G 58) has been identified here with Balarama, Rukmini and Vasudeva Kṛṣṇa. Their identification with Lakṣmaṇa, Sītā and Rāma is not correct. Points out that the middle figure is Rukmini in the form of Lakṣmī and not Ekanamsa as identified by Mr. Jogendra Chandra Ghosh.

Raghu Vira and **Chikyo Yamamoto**—The Buddha and Budhisattva in Indian Sculpture. Part III-(Tables, Supplementary). 14½″ × 10½″, pp. 110-189. The International Academy of Indian Culture, Lahore, 1941. [566

An absolutely new approach to the study of sculpture. Different schools have been studied in their minute details. An accurate objective basis for comparative study of the various schools has been established.

Part I (pp. 1-65) was published in 1938 and Part II (pp. 66-109) in 1939.

Saraswati, S. K.—[The Jaina Iconography] (Indian Images Vol. II,) by Prof. B. C. Bhattacharya, Lahore, 1939, See *ABIHI.* II, No. 584. [567

" In compiling the systematic work the author has not only utilised the relevant texts, printed as well as in manuscript, but has also tried to compare and illustrate the texts by concrete examples, chosen from well known centres of Jainism. *IHQ. XVII, pp. 267-269.*

Shah, Umakant P.—Iconography of the Jain Goddess Saraswatī. *JUB.* X, Pt. 2, pp. 195-218, 16 plates. [568

Gives an account of Sarasvatī of the Jains from a purely Jain standpoint based on Jain literature and works of art.

Sivaramamurti, C.—Goddess Lakshmī and her Symbolism. *JUPHS.* XIV, Pt. 1, pp. 22-24. [569

Describes the suggestive symbolism for the various concepts of Lakṣmī as employed by the ancient sculptor.

Indo-Portuguese

Boxer, C. R.—O Almirante João Pereira Corte Real e a Construcão da frta Portuguesa das Indias Orientais nos Principios do Seculo XVII. (Portuguese text). *BIVG*. No. 49, pp. 1-21. [570

Gives an account of the achievements of Admiral João Pereira Corte Real, and the shipbuilding undertaken by the Portuguese in India during the period of the Spanish Captivity (1580-1640). This period, says the writer, was the most important in the history of the Portuguese in India in maritime matters in spite of the rise of the English and the Dutch.

Fernandes, Braz A.—Indo-Portuguese Coins. See No. 1042.

Merchant, Alexander—Colonial Brazil as a way station for the Portuguese India Fleet. *GR*. XXXI, Pt. 3, pp. 454-465. [571

Discusses the route of the Portuguese Fleet to India *via* Brazil; its drawbacks and why it was abandoned.

Pissurlenkar, Panduranga—Rajaram and the Portuguese. In No. 1222, pp. 222-227. [572

Narrates the beginning of friendship of Rājārām with the Portuguese, and the end of war between the Mughal and the Portuguese.

——— Rivalidade Luso-Holandesa na India Durante a Dominacão Felipina (Appendice Documental). Portuguese text. *BIVG*. No. 49, pp. 55-81. [573

Gives documents and extracts from documents preserved in the Portuguese Government Archives in Goa, relating to the Dutch rivalries with the Portuguese during the period of the Spanish domination.

——— Migalhas da Historia da India Portuguesa: Coloboradores Hindus de Afonso de Albuquerque. (Portuguese text). *BIVG*. N. 49, pp. 22-42. [574

A brief account of the Hindus who helped Albuquerque in the conquest and administration of Goa.

Indo-Dutch

Datta, Kalikinkar—Restoration of the Dutch Settlements in India 1816-17 A. D. *BPP*. LXI, pp. 46-49. [575

Shows how the settlements of the Dutch in India, captured by the English during the Revolutionary and Napoleonic Wars, were restored to them in 1816-17, according to the first article of the Convention concluded between the Governments of England and the Netherlands in 1814.

Datta, Kalikinkar—A Proposed Anglo-Dutch Treaty 1780-81. *JUPHS.* XIV, pp. 118-124. [576

Narrates the circumstances which made the English to negotiate a treaty with the Dutch against Hyder Ali.

——— Capture of the Dutch Settlements in Bengal and Bihar, 1781. *JBORS.* XXVII, pp. 398-415; 521-542. [577

In 1780 Holland joined the League against England in the course of the American War of Independence. This was followed by a declaration of war against the Dutch, and capture of their settlements by England. The author details the capture based on unpublished records of the Imperial Record Department.

Sen, S. N.—The Dutch Expedition against Gheria, 1739. In No. 1222, pp. 228-238. [578

Narrates the war of Angria with the Dutch, and the agreement with the East India Company.

Indo-French

Mahalingham, T. V.—[Ananda Ranga Pillai (Pepys' of French India], by C. S. Srinivasachari, Madras, 1940. See *ABIHI.* III, No. 1681. [579

"It presents in a condensed form the historical material recorded in the Diary of Ananda Ranga Pillai. The Professor has also enriched the narrative with his own supplementary and explanatory notes culled from other sources of the period, thus filling up the possible lacunae in the Diary, as f. i regarding the siege of Arcot". *NR. XIII., p. 88.*

Srinivasachari, C. S.—The First Indian Courtiers of the French East India Company. In No. 1222, pp. 22-33. [580

Gives a life-sketch of Thanappa Mudaliar, who was the first Dubash and Courtier of the French at Pondicherry. The paper is based on material, preserved in the family of Thanappa, in Tamil, and supplied to the writer by descendant of Thanappa.

Jains and Jainism

Atmaramji—Tattvarth Sutra: Jainagamsamanvya. (Sanskrit-Prakrit text). pp. 264. Srimati Ratna Devi Jain, Ludhiana, 1941. [581

Study in ideological parallelism between the original *Sutras* in Sanskrit and *Agamas* in Prakrit of Jain Philosophy.

Ayyangar H. Shesha, *Ed.*—Neminath Puranam. (Kannada text). Royal 8vo. pp. 3 + lii + 599. Madras University Karnataka Granthmala Publication No. 8, Madras, 1941 (?) [582

Karnaparya belonged to the 12th century and wrote his monumental work during the reign of Vijayaditya of Shilahar line of Karahataka, i. e. modern Karhad in Satara District. Neminatha Purana narrates the mythological story of Krishna, altered and adapted to suit the Jaina religious traditions.

Bhat M. Mariappa-Chandassāram of Guṇacandra, (Kannada text). *AOR.* VI, Pt. 2, pp. 1-36. [583

A short prosody written by a Jaina poet called Guṇacandra (*c.* 1650 A.D.). This is based on a manuscript deposited in the Government Oriental Library, Mysore, and published for the first time. The work consists of (1) Introduction and technical terms, (2) Mātrāvṛttas including the Kannaḍa metres Ṣaṭpadıs, (3) Samavṛttas and other varṇavṛttas, (4) Miscellaneous metres and (5) Tāḷavṛttas.

Chakravarti A.—Jaina Literature in Tamil. *JA.* VII, Pt. 1, pp. 1-20. [584

Points out with some detail a few works by the Jainas in Tamil.

Dikshit, Ramachandra B. R.—Shrāvaṇa Beḷgoḷa ke Shilaleklion men Katipaya Jainacharya. (Hindi text). *JSB.* VII, Pt. I, pp. 39-43. [585

Gives a list of Jaina priests whose names are recorded in the inscriptions of Shrāvaṇabeḷgoḷa, and who have played parts in the cultural life of the country.

Dhyanchandraji, Swami—Shri Agamsarini Granth. (Gujarati text). Crown 16mo. pp. 132, Vir Vijaya Printing Press, Ahmedabad, 1941. [586

A treatise giving the gist of the religious principles of Jainism.

Gandhi, G. N.—Jain Śhvētāmbar Sampradayno Itihas. (Gujarati text). Crown 16mo. pp. 88, Gandiv Mudranalaya, Surat, 1941. [587

History of the Jain Śhvētāmbar sect.

Gode, P. K.—References to the Caitragaccha in Inscriptions and Literature. *JA*. VII, Pt. 2, pp. 53-66. [588

Confines himself to a *Gaccha* viz., the *Caitragaccha* of Chitor in Rajputana and records few references to it in inscriptions and literature.

Haribhadrasuri—प्रशमरतिप्रकरणम् (Sanskrit text). Royal 12mo., pp. 750, Sheth Devchand Lalbhai Jain Pustakoddhar Fund, Surat, 1941. [589

A Jain work regarding quietism by Vachak Umaswati with the Commentary of Vikram Samvat 1185 by Shri Haribhadrasuri.

Jain, Kamta Prasad—The Jaina Chronology. *JA.* VII. Pt. 2, pp. 73-80. [590

Continued from *JA.* V, p. 64. Gives the chronology of the events of the ancient historical period.

——— Aśoka and Jainism. *JA.* VII, Pt. 1, pp. 21-25 [591

Continued from *JA.* VI. p. 50. In this instalment the writer traces the existence of Jainism in the countries of Arabia, Persia and Afghanistan, and supports the view that Aśoka formed his Dharma on the basis of Jainism and preached it abroad as well.

——— The Digambara and Śvētāmbara Sects of Jainism. In No. 1434, pp. 228-237. [592

Examines a few conclusions of Mr. C. J. Shah in his *Jainism in North India*, and confines himself to three important points of controversy raised in the work. Concludes that it is not justified to connect the Śvētāmbaras with Pārśva and the Digambaras with the last Tirthaṅkara, since it is proved independently that every one of the Tirthaṅkaras lived as a naked śramaṇa. It is a fact that the Digambara-Śvetāmbara division in the Jain church finally appeared in the first century A. D.

Johnson, Helen M.—[Outlines of Jainism] by Jagmanderlal Jaini, New York. 1940. See *ABIHI.* III, No. 761. [593

"Occasionally Jaini's English terminology is inconsistent. *Angels and devils* is not bad Christian terminology for *devas* and *narakas*; but Jaini sometimes uses *angels* for *devas* only and sometimes to include both (p. 43), which use might be confusing to a beginner struggling with the five kinds of bodies. 'Falling away' is hardly adequate for *nirjara*, which is a definite *wearing away*. The height of the Middle world is corrected (pp. 121 and 122) from 100,040 yojanas to 100,000. There is considerable variation on this point. Hemacandra (Triṣaṣṭi 2.3.483) says the Middle World is 900 yojanas above the earth and 900 below." *JAOS.* Vol. 61, pp. 66-67.

Kapadia, Mulchand Kisandas—Yogasāraṭikā, by Brahmachari Sitaiprasad Ji. (Prakrit-Hindi text). Digambar Jain Pustakalaya, Surat, 1941 (?) [594

Contains an elaborate Hindi commentary, accompanied by the text, of the old Jain Philosophical text in Prakrit,—the *Yogasāra* of Yogindudeva (*c.* 6th century A. D.).

Mitra, Kalipada—Magic and Miracle in Jain Literature. *JA.* VII, Pt. 2, pp. 18-88. [595

Gives a few examples of the practice of magic mentioned in Jaina literature, ranging from the gross and crude practices to avert the evil eye for the purpose of affording protection against the baneful influence of planets or malignant spirits to the subtle penetration into one's mind to discover his thoughts and paralise his energy, including magic sleep, going through the air, causing invisibility and the dreadful black art which compels obedience of human and divine victims to it.

Muni, Jinavijayaji—Kuvalayamālā—II. *BaV*, II, Pt. 2, pp. 211-219. [596

Discusses some of the historically important facts gleaned from the Praśasti given in his Part I of this article.

For Part I, see *BaV*, II (1939), p. 88.

Nawab, S. M. *Ed.*—Shree Chitra Kalpasutra (Prakrit text). 10″ × 5″, pp. 206. Kumar Printery, Ahmedabad, 1941. [597

A collection of notable events in the lines of certain pain Tīrthaṅkaras.

Pai, M. Govind—The Advent of Jaina Dharma to Karṇāṭaka. (Kannaḍa text). *JKLA.* Vol. 26, Pt. 1, pp. 1-21; Pt. 2, pp. 125-144. [598

Points out that the Chandragupta who came to South India and to Śravaṇabeḷgoḷa with his Guru, Bhadrabāhuswāmy, was not the same as the famous emperor Chandragupta of the Mauryan empire. The argument developed the historical discussion dealing with the subject as also the details of Digambara and Śvetāmbara traditions of Jainism.

Patel, G. J.—Shri Mahāvīr Katha (Gujarati text). Crown, pp. 566. Navjivan Mudranalaya, Ahmedabad, 1941. [599

A biographical sketch of Mahāvīra, the 24th Tirthankara of the Jains.

Payasagar, Munivarya—Digambara Jaina Balaboshe Mattu Jeeva Karmagala Vichar. (Kannaḍa text). pp. 32., Shri Jinavani Prasarak Sangh, Dharwar, 1941. [600

Elementary principles of Jainism.

Premi, Nathooram—Acharya Amitagati. (Hindi text). *JSB.* VII, Pt. 1, pp. 29-38. [601

A biographical sketch of the Jaina priest Amitagati and a list of his works. Amitagati seems to have played a part in the social, cultural and even political life of the South in the 11th-12th century, and was a great scholar, religious leader and statesman. The writer has based his observations on contemporary literature and internal evidence found in Amitagati's own Sanskrit works.

Puri, Baij Nath—Jain Religious Orders in the Kushana Period. *JIH.* XX, Pt. 1, pp. 85–92. [602

Points out that in the Kushāṇa period, a number of Jain religious orders were flourishing side by side in Mathura. These schools were popularly known as *gaṇas* and were divided on the lines of teachers who were known through their respective *kulas*. The teachers grouped into a *kula* were branched off into *Śākhas* or branches. The study is based on epigraphic records.

Pushpadant—Mahapuranam (Tritiya Khand), (Sanskrit-Prakrit-Hindi-English text). Royal 8vo., pp. 320, Nav Bharat Printing Press, Bombay, 1941. [603

A book on Jaina mythology.

Rao, B. Seshsagiri—New Studies in South Indian Jainism. III, Śravana Beḷgoḷa Culture. *JA.* VII, Pt. 1, pp. 26–39. [604

Rishiji, Amolak—श्री मदनश्रेष्ठी चरित्र (Hindi text). Royal 12mo. pp. 146, B. L. Chordia, Dhulia, 1941. [605

Life sketch of Shree Madan Shreshthi, a rich man of Jain mythology.

Saletore, B. A.—The Age of Guru Akalanka. *JBHS.* VI, pp. 10–33. [606

Tries to substantiate the statement he made in his work *Mediaeval Jainism,* regarding the age of Akalanka which he assigned to the eighth century.

Sanghavi, J. C.—Pujya Shri Chhaganlalji Maharajvun Jivan Charitra. (Gujarati text). Crown 16mo., pp. 88, Vir Vijaya Printing Press, Ahmedabad, 1941. [607

Life sketch of Chhaganlalji Maharaj of the Khambhat Sampradaya of Jainism.

Sastri, S. Srikanta—Jaina Traditions in Rajavali Katha. *JA.* VII, Pt. 1, pp. 40–47; Pt. 2, pp. 67–72. [608

Examines the work *Rājāvaḷi Kathe* of Dēvachandra, which was completed in 1841 A. D. Its value lies in the traditions about Jainism, its history in Karṇāṭaka, the literature in Sanskrit and Kannaḍa, and references to the ruling dynasties and contemporary religions. Its historical value is extremely open to doubt but it furnishes a starting point for further research and hence cannot be dismissed as entirely fanciful.

Satik Vairagya Shatakadi Granth Panchakam. (Sanskrit text). Royal 12mo., pp. 172. Nirnaya Sagar, Bombay, 1941. [609

Five books of Vairagya Shatak, etc., with Commentaries.

Sen, Amulyacandra—School and Sects in Jain Literature. Being a full account compiled from original sources of the doctrines and practices of philosophical schools and religious sects mentioned in the canonical literature of Jains. 8″ × 5½″, pp. 47. Santiniketan, 1941. [610

——— Mahāvīra as the Ideal Teacher of the Jains. *BaV.* III, Pt. 1, pp. 87–89. [611

An attempt to reconstruct a picture of Mahāvīra as a teacher, based mainly on inference.

——— The Aṅgacūliyā, a Sacred Text of the Jainas. *IHQ.* XVII, pp. 472–491. [612

A critical study of various Jaina text. Shows inter-relation of the texts.

——— The meaning of *Suya* among the Jains. *IC.* VII, pp. 391–395. [613

Discusses the relation between *Mai* and *Suya* and concludes that the factor of *guru-paramparā* was of supreme and essential necessity and thus *Suya* in its exact sense means to the Jains the knowledge of the scriptures as handed down through a properly qualified teacher.

Shah, Umakant P.—Iconography of the Jain Goddess Sarasvati. See No. 568.

Shantisagarji, Chhani—Shri Shantisagar Shiddhanta Prashnottarmālā. (Hindi text). Crown 16mo., pp. 88. Seth Nathulalji Jain, Rakhadeo (Mewar), 1941. [614

A series of questions and answers on Jain Philosophy.

Sharma, S. R.—Jainism and Karṇāṭak Culture. With a foreword by A. B. Latthe. pp. xix + 213, 15 illus. Dharwar, 1941. [615

The Volume deals with the changes Jainism accepted in its history in Karṇāṭaka where it flourished in all parts, as well as, the many ways in which it affected the thought and life of its people.

Shastri, Bhyjbali—Jaina Purāṇa. (Hindi text). *JSB.* VII, Pt. 1, pp. 1-9. [616

Like the Purāṇas of the Hindus, the Jainas also have their own literature called Purāṇa. The writer here attempts to show that this Jaina Purāṇa is not altogether mythological, but it contains rich historical material.

Shitalprasadji, Brahmachari—Jain Dharma men Daiva aur Purusharth. (Hindi text). Crown 16mo., pp. 180, V. S. Vachnalaya, Indore, 1941. [617

Fate and effort in Jainism.

——— Tattvasāraṭīkā. (Prakrit-Hindi text). 7″ × 5″, pp. 162. Digambar Jain Pustakalaya, Surat, 1941. [618

Prakrit text and Hindi commentary of Shitalprasadji on an old Jain work, the Tattvasara of Devasenacarya (*c.* 10th century A. D.)

Suali, Luigi, *Ed.*—Dharmabindu: A Work on Jaina Philosophy with the Commentary of Municandra. (Sanskrit text). Bibliotheca Indica Series No. 220. 8½″ × 5½″ pp. xii + 271. Royal Asiatic Society of Bengal, Calcutta, 1940. [619

Important work of Jain philosopher published in a complete form. The edition is based on five MSS. collected by Dr. Suali, and one MS. belonging to the Society.

Sudarsanacharya, T. K. V. N.—Some Parallel Concepts of Jainism and Vedānta. *JSVOI.* II, Pt. 1, pp. 57-64. [620

On account of its intrinsic worth, the Jaina system, is considered to be one of the important systems of Indian philosophy called *Darśana-śāstra.* The writer compares the system with the Vedic texts and points out the parallels.

Upadhye, A. N. *Ed.*—Tiloya-Paṇṇatti, by Yativrishabha. Part I, pp. 120. Shri Jain Siddhanta Bhavan, Arrah, 1941. [621

"Those who have followed the progress of the text of this work in the pages of the *Jaina Antiquary* must now feel grateful to the Editor, Dr. Upadhye, who has made available to scholars in a convenient form this important geographical work of Jain mythology. The *Triloka-Prajñapti* belongs to the same group of the Jain canon as the better known *Jambūdvīpa-prajñapti* and the Sanskrit work *Loka-Vibhāga* of Siṁhasūri. The work so far as it goes is rich in mythological details and contains other valuable information for the understanding of the elements of early Jain icons and art". *JUPHS. XIV, Pt. 2, p. 133.*

Upadhye, A. T. *Ed.*—दसवेयालिय—सुत्तं 2 Vols. Crown 8vo. Vol. I. (Ardhamagadhi-English text). pp. 174; Vol. II, pp. 288, Pub.: Editor. [622

A conspectus of the leading Jain texts, is edited with introduction, translation and notes.

Vadekar, R. D.—[Outlines of Jainism] by J. Jaini, Cambridge, 1940. See *ABIHI.* III, No. 761. [623

"The present book is a mere reprint (with corrections) of the first edition, published in 1915. The only addition made in this is on page xviii where a few works on Jainism are added. The list is not exhaustive and leaves many works of note out of consideration, which ought to have been added. The work has always been a popular exposition of Jainism for the beginners; the most valuable feature of the book is that it gives sources in the original, on which the exposition is based. Two charts on the Tirthankars and the classification of Karman add to the usefulness of the work." *ABORI. XXII, Pts. 3-4, p. 298.*

Vaidya, P. L. *Ed.*—The Mahāpurāṇa or Tisaṭṭhi-Mahāpurisaguṇālaṁkara, (A Jain Epic in Apabhraṃśa of the 10th century) of Puṣpadanta. Vol. III. Manikkcandra Digambara Jain Granthamala No. 42. (English and Hindi Introductions). 9¾" × 6½", pp. xxxii + 314. M. D. J. Granthamala, Bombay, 1941. [624

The third of the last part of Puṣpadanta's Mahāpurāṇa composed in the Apabhraṃśa language in the 10th century A. D. It contains a section of the work known separately under the title of *Harivaṁśa Purāṇa* and consists of Samdhis 81 to 92. The English introduction gives information about the critical apparatus, the poet and his works. The Hindi introduction contains a discussion of all problems connected with the authorship.

Vijaya, Ratna Prabha—Śramaṇa Bhāgavan Mahāvira. Vol. I, Pt. 1, (Fifteen previous Bhavas or Existence), pp. 212. [625

Vol. IV, Pt. 1, *Sthavirāvali* text and English translation, pp. 209 Ahmedabad, 1941.

Vijayji, Bhadrankar—Pratima Poojan (Gujarati text). Crown 16mo, pp. 384, Vir Vijaya Printing Press, Ahmedabad, 1941. [626

Expounds Jain philosophy

Vijayramchandra Surishwarji—Dishasoochan, Pt. 1, (Gujarati text). 2nd Edn. Crown 16mo, pp. 402, Vir Vijaya Printing Press, Ahmedabad, 1941. [627

A collection of speeches of religious and philosophical interest to Jains.

Lexicography, Grammar and Linguistics

Aiyar, L. V. Ramaswami—Grammar in Līlātilakam. *PRVRI.* IX, Pt, 2, pp. 84-101. [628

An attempt to assess the value of the Grammatical material the work for a study of the older stages of Malayāḷam, by interpreting the data in terms of modern linguistics and comparing them with evidence furnished by the literature and inscriptions of contemporary periods.

——— The Malayāḷam of the Missionaries. *BRVRI.* IX, Pt. 1, pp. 1-80, [629

Deals with the linguistic peculiarities of Malayāḷam writings of Catholic Missionaries of 18th century, specially of Clemens Peanius, and discusses two other works by Catholic Missionaries: (1) A work of 1872; it treats about the history of Christianity in Kerala: it is based upon older authorities like Paulinus and Raulin, and handled from the standpoint of a warm and vigorous supporter of the Synod of Diamper. The story of the arrival of St. Thomas in India, the rise of Nestorianism and its influence of India, the Synod of Diamper and the subsequent history of Catholicism in Kerala, the literary achievements of some European missionaries in Kerala and finally a chapter on the effect of Tippu Sultan's invasion on missionary activities in Kerala. (2) A grammar of Malayāḷam written in Latin and published probably about [illegible]; author unknown.

Ayyangar, H. Sesha—On Pampa's Works. *AOR.* V, Pt. 2, pp. 33-48; VI, Pt. 1, pp. 49-72; VI, Pt. 2, pp. 73-76. (Kannaḍa text). [630

Continuation of the article which appeared in the two previous numbers of *AOR.* The meanings of the four words Aguṇti, Ollaṇige, Sūyāṇa and Tegalige, were discussed, and in the present instalment the meanings of three more words Lataha, Mūri, and Kirāta are discussed. Several old Kannaḍa words have fallen out of use and their meanings are not given in Dictionaries that are current now. These words are either forgotten, or wrongly understood. An attempt is here made to discuss the meanings of such old words on the authority of their usages in classical works.

Ayyangar, H. Sesha—Kavijihvabhandhana. *AOR.* V, Pt. 1, 32 pages, (Kannada text). [631

The text of *Kavijihvabhandhana* was published in *AOR*, Vol. III, Pt. 2. The publication of the critical introduction was begun in Vol. IV, Pt. I. The last portion of the Introduction is presented here.

An attempt is made in the introduction to the work to point out the difference between *vaḍi* and *prāsa* in Kannaḍa prosody and also to compare them with the corresponding metrical elements in the Telugu prosody. In the last few pages, the forms and significations of some rare Kannada words occurring in Pampa's works are determined with reference to their usage in the works of the other great poets of old Kannada.

Bharali, Devananda—Double Form of Some Sanskrit and Allied Words. *JARS.* VIII, Pt. 2. pp. 50-51. [632

Gives pairs of words showing a remarkable uniformity in the interchange of K and S sounds. Each pair represents a single word pronounced in two different ways, although Sanskrit grammarians treat them as different words.

Bhatnagar, K. N. *Ed.*—Nidana-Sutra of Patanjali. (Sanskrit text). Edited for the first time together with an introduction in English, a fragmentary commentary and indices. Vol. 10. Royal 8vo. pp. 16 + 70 + 189 + 51. Mehar Chand Lachhman Das Sanskrit and Prakrit Series, Lahore, 1939. [633

Bhattacharya, Vidhushekhara—A Linguistic Note on the Muṇḍaka Upaniṣad. *IHQ.* XVII, pp. 89-91. [634

The *Muṇḍaka Upaniṣad* is regarded as one of the principal Upaniṣads. It presents some peculiarities in its language, which are not to be found in other Upaniṣads. It is much influenced by Prakritism and Buddhist or the mixed Sanskrit as found in such Buddhist Sanskrit works as the *Mahāvastu*, etc. Gives some examples.

Chaturvedi, Saraswati Prasad–Itsing ko Bharatyatra-vivaran men Ullikhit ek Sanskrit Vyakaran grantha ki Pahchan. *NPP.* XLVI, Pt. 1, pp. 45-53. [635

Identification of a Sanskrit grammar mentioned in the account of travels in India of Itsing. Identifies the text of a grammar called *Khilatraya* by Itsing—a Chinese traveller in India in the 7th century A. D. This book is translated into English by Takakusu under the title, *Records of Buddhist Practices*, Itsing has quoted five main schools of Sanskrit grammar studied in his days, and the fourth of these schools forms the subject of this paper.

Chaturvedi, Saraswati Prasad—On References to Earlier Grammarians in the Aṣṭādhyāyī and the Forms Sanctioned by them. *NUJ.* No. 7, pp. 46–53. [636

Shows that by its very nature of completeness, scientific arrangement and developed technique, Pāṇini's famous work, the *Aṣṭādhyāyī* cannot be the first on Sanskrit Grammar.

——— Notes on a Vārtikā (?) and its Misplaced Occurrence in the *Mahābhāṣya*, In No. 1434, pp, 82–83. [637

The incongruity in the wording of the *Vārtikā* which occurs in the *Siddhānta-Kaumudi*, leads to a suspicion about its genuineness.

Chitrav, Siddhesvarasastri—The Transcription and the Pronunciation of Ranga etc., from Vedic Literature. (Marathi text). *BISMQ.* XXI, Pt. 3, pp. 65–70. [638

Deals with Ranga in Vedic grammar. Says Ranga is Anunasika and is different from Anusvara and Gumkara; its varieties 18; it contains 1, 1½, 2, 2½ *mātras*; only Ṛgveda *mantras*, even when borrowed in other Vedas have rangas; they have been dealt with in Pratiśākhyas, Sikṣas and Aṣṭādhyāyı.

Garge, D. V.—An Ancient Attack on Grammar. *BDCRI.* II, Pts. 3–4, pp. 351–360. [639

Shows that the *Pūrvapakṣin*, who attacks Grammar from the point of view of its utility or otherwise to the actual performance, almost holds the field. Although the Siddhāntin, who is a Mimāṁsaka, upholds the cause of sister-science of Grammar, yet his advocacy of Grammar as indispensable to the performance of religious duties, though unfortunately not very convincing, is an illustration of the wonderful hold that the science of grammar had attained on the minds of the learned circles.

Ghatage, A. M.—Introduction to Ardhamagadhi. 2nd Revised Edn. Double Crown, pp. xii + 254, Kolhapur, 1941. [640

The book is divided into three parts: Phonology, Morphology, Syntax and Compounds. Each part is subdivided into several chapters, lessons or sections. There are three appendices: a grammatical summary which puts together, for ready reference, in the form of charts the phonetic peculiarities and grammatical forms already described in the body of the book; and two glossaries one of Ardhamagadhi-English words and the other of English-Ardhamagadhi words.

Ghosh, Batakrishna—Latin and Sanskrit. *IC.* VII, pp. 463-482; VIII, pp. 97-106. [641

Of all the Indo-European languages of Europe Latin is most like Sanskrit,—both in internal structure and the external history. Examines the structure of Latin.

Gramopadhye, G. B.—Peshve Daptarantil Marathi Bhashechen Swarup. (Marathi text). Crown, pp. 339. B. M. Nerlekar, Poona, 1941. [642

Character of the Marathi Language in the Peshwa Daftar. A philosophical, grammatical and dialectal study of the Marathi language in the 18th century as represented in the published selections from the Peshwa Daftar.

Haim, S—The Larger English-Persian Dictionary. Designed to give the Persian meanings of 80,000 words, idioms, phrases and proverbs in the English language, as well as the transliteration of difficult Persian words. 2 Vols. Royal 8vo, Teheran, 1941. [643

Heimann, Betty—Sphoṭa and Artha. In No. 1434, pp. 221-227. [644

Draws distinction between the spheres of *artha* and *sphoṭa*. Concludes that the distinction does not seem to be always strictly kept to in average linguistic use.

Joshi, Gopala Shastri—Patañjala Mahābhāṣyam. Edited with Arthasangraha Commentary. Part I Paspasanhikam. Demy 8vo, pp. 43, Bombay, 1941. [645

Joshi, S. B.—Agent-Suffixes Like Vaḷa and Vaḷḷa. (Kannaḍa text). *JKLA.* Vol. 26, Pt. 1, pp. 62-65. [646

Discusses whether Kannaḍa noun suffixes *Vaḷḷa* and *Vaḷa* are derived from Sanskrit *Pāla.*

——— The Suffixes Vaḷḷa (Vaḷa) Vāḷa-Vāla. (Kannaḍa text). *JKLA.* Vol. 26, Pt. 2, pp. 195-196. [647

Suggests that the Kannada *Vaḷḷa* form is earlier than the Prakṛit form Vāḷa < Pala.

Kakati, Banikauta—Assamese, Its Formation and Development. Demy 8vo, pp. xxxii + 399. Narayani Handiqui Historical Institute, Gauhati, Assam, 1941. [648

Gives a brief sketch of the history of the language, which is claimed to be independent of Bengali and having its own distinctive features and literature, its dialects and vocabulary greatly influenced by the Tibeto-Burmese languages as a result of the Shan invasion of the country.

The author deals with its sounds and their origin from Sanskrit though the intermediate stage of the Prakrits.

The part on morphology deals with the word-formation suffixes are traced to their original and the formation of nominal and verbal forms.

Kapadia, H. R.—The Student's English-Pāiya Dictionary with three Appendices. pp. xii + 188. Karsandas Narandas & Sons, Surat, 1941. [649

The present dictionary is the first of its kind on the market. Ever since Ardhamāgadhi was introduced in the undergraduate courses, students have felt the want of an English-Ardhamāgadhi dictionary.

Katre, S. M.—On the Present Needs of Indian Linguistics. *PO.* VI. pp. 128–138. [650

A survey of linguistic studies carried out in India and abroad. Suggests preparation of a Sanskrit Dictionary on co-operative basis.

——— Prakrit Uccidima and Uuccuḍai. In No. 1434, pp. 258–259. [651

A note to point out that *ṛ* or *ṛ-* has not been very productive, the different treatment of vocalic *ṛ* in Middle Indo-Āryan as an *a, i* or *u*, have resulted in certain back formations in Sanskrit.

——— The Formation of Koṅkaṇī. *ABORI.* XXII, Pts. 3 4, pp. 272–287. [652

Continued from *ABORI.* XX, pp. 170. This is the Part III. A brief review of the main current of syntactical characteristics of Koṅkaṇī and the deviation observed therein in the dialects. The main differences are particularly noticed within the two divergent groups—Brāhmin and Christian.

——— On a Thesaurus Linguae Sanscritae. *NIA.* IV, Pt. 8, pp 271–279. [653

Reviews the activities in Lexicographical work, and suggests means by which a Thesaurus can be compiled and published.

——— Some Problems of Historical Linguistics in Indo-Āryan, *BaV.* II, Pt. 2, pp. 220–229. [654

Introduction to Historical Linguistics; Verbal bases of Indo-Āryan; Nominal Stem formation in Indo-Āryan; Problems of Historical Linguistics, and Synonymic: Unsolved problems and desiderata.

Konkani—Memorandum on Koṅkaṇī. 9¾″ × 6½″, pp. 24. The Marathi Literature Conference, Sholapur, printed at the Karṇāṭak Printing Press, Bombay, 1941. [655

A Memorandum submitted to the Census Authorities, asking them to consider the Koṅkaṇī language as a dialect of Marathi, and not as a separate language.

Kulkarni, E. D—Verbs of Movement and their variants in the critical edition of the Adiparvan. Appendix volume to the Bulletin of the Deccan College Research Institute, Vol. II, Pts. 2-4. 9¾" × 5½", pp. 113. The Deccan College Research Institute, Poona, 1941. [656

A study of synonymic roots of the Sanskrit Dhātupāṭhas, indicating *gati-* or movements and traces their substitute-variants in the critical edition of the *Ādiparvan* and analysing the nature of these variants. The roots have been collected from Liebich's list of his *Materialien zum Dhātupāṭha* p. 19. Part II, treats with verbs of movement not included in the *Dhātupāṭha* of Pāṇini or Chandra, but found only in the *Nirukta*. Verbs of movement, not included either in Pāṇini, Chandra or in *Nirukta* but whose dictionary meaning is given as 'movement,' are treated in Part III.

The verb, shows what can be done in the field of epic linguistics with the vast critical material presented by the Bhandarkar Oriental Research Institute in their critical edition of the *Mahābhārata*. One aspect of this variation which is not generally shared by the Vedic Variants is connected with the stem of the root considered; whereas Vedic variations in verbal inflection are concerned with such leading aspects as the voice, mood, tense and tense-systems, secondary conjugations, interchanges between finite verbs and verbal nouns or of equivalent personal endings, matters pertaining to augment and reduplication, variation in grade of stems and allied matters, and person and number they do not show variants of the original base itself.

Macqueen, Percy—Equivalents of the English Perfect in Tamil and Malayāḷam, according to certain European Grammarians. *BRVRI.* IX, Pt. 2, pp. 102-110. [657

European grammarians have failed to devise an intelligible rule for rendering the various forms of English perfect into Tamil and Malayāḷam, nor have they elucidated the exact meaning of the verbs which are used to 'strengthen' the various simple tense forms in those languages. In particular they fall short in their explanation of the exact force of the participle when used with the verbs *iru* and *irikka*, the equivalents of the verb 'to be.' The writer states the problem, and leaves to others to find the solution.

Malavad, S. S.—R. L. Kuḷa, Kṣaḷa Vicāram. (Kannaḍa text). *KSPP.* XXVI, pp. 197-203. [658

Concludes that the distinction between *R.* and *ṛ*, *L* and *ḷ* are artificial and unreal.

Mallia, N. V.—Mukuṭa, Mauli and Kirīṭa. In No. 1434, pp. 282-289. [659

Discusses the difference between the three words which mean a head-dress, a crown.

Marsh, Gordon, H.—The Voiced Sibilants in Sanskrit. *JAOS.* Vol. 61, Pt. 1, pp. 45-50. [660

A survey of the traces of the voiced sibilants *z* and *ž* in Sanskrit. The treatment of the material is divided into two parts: first the treatment of *z* and *ž* in the interior of a word, either in the stem or between the stem and an added element; second, the treatment of *z* and *ž* at the end of a word, in so-called external sandhi.

Menon, C. Achyuta—Ancient Kerala, *AORV.* Pt. 1, 12 pages. [661

Presidential address delivered at the Malayāḷam (Linguistic) Section of the All-India Oriental Conference, held at Tirupati in March 1940.

Mulla, Feridun—Lingua Indica, being an examination of the language problem of New India. 9½″ × 6¼″, pp. 37, The Indian Publishing Co., Hyderabad (Dn.), 1940. [662

Nainar, S. Muhammad Husayn—Arabic and Persian Words in the Tamil Language. *AOR.* V, Pt. 1, 4 pages. [663

Shows that even before the birth of Islam in Arabia, the Tamil language had already been influenced by Arabic contact, and had this shown its capacity for assimilating and adapting, while still retaining its own unmistakable character.

Narasimhachar, D. L. *Ed.*—Vaḍḍārādhane. (Kannada text). *KSPP.* XXVI, pp. 67-108. [664

The work throws much light on the development of the Kannaḍa language and on many points of historical interest. It is an early work, and there are scholars who would take it as back as the 6th century A. D.

Narasimia, A. N.—A Grammar of the Oldest Kanarese Inscriptions. Studies in Dravidian Philosophy No. 1. pp. xxiii + 375. University, Mysore, 1941. [665

"The earliest Kanarese literary text preserved, the *Kavirājamārga* dates from the latter part of the ninth century (*c.* A. D. 877). Before that the language is attested in a number of inscriptions which go back several centuries before this date. The earliest of the inscriptions treated by Mr. Narasimia is dated A. D. 578, the majority being about the year A. D. 700. The earliest Kanarese inscription yet

found, at Halmidi, is dated *c.* A. D. 450..... This state of affairs is quite opposite of that which prevails in Tamil, where a copious body of literary texts, excellently preserved, antedates the earliest inscriptions by several centuries. It therefore follows that the study of the early inscriptions in Kannada is of particular interest to the student of Dravidian comparative philology, and the appearance of a work dealing with them is a welcome addition to the slender literature on that subject. The book is divided roughly into two sections, the first dealing with the history of certain sounds in Kanarese as evidenced by inscriptions, the second containing the grammar, text of the inscriptions and comparative vocabulary. *T. Burrow, BSOS. XI, pp. 230-231.*

Neog, Dimbeswar—Sri Kṛṣṇa Kirtan and its Language. *JARS.* VIII, Pt. 1, pp. 27-31. [666

Śrī Kṛṣṇa Kirtan by Chandidas is valuable discovery. It is said to be the first available specimen of the Bengali language. The writer here examines the grammar, vocabulary and the script and concludes that the language of west Bengal in the 14th century was the language of Kāmarūpa now known as the Assamese language.

——— Songs of Gopichandra and their language. *JARS.* VIII, Pt. 3, pp. 91-96. [667

Shows the similarity of the old Assamese and the old Bengali languages.

Nyayasahityatirtha, Hemanshuvijaya, *Ed.*—Shri Siddha Hemacandra Shabdanu-Shasanam. Edited with Appendices, Notes, Variants and Introduction. (Sanskrit text). Sheth Anandji Kalyanji, Ahmedabad, 1941. [668

Sanskrit portion of the celebrated grammar of Hemacandra. It covers the first seven chapters of the work, the eighth and the last chapter of which deals with the grammar of the different Prakrits. The text is accompanied by author's own gloss on the sutras, while short explanatory notes are added by the editor in the form of footnotes.

Patel, Manilal—A few Hitherto Undetected Haplologies on Old Indo-Aryan. In No. 1434, pp. 327-328. [669

Points out a few haplological occurrences in old Indo-Āryan.

Paranjpe, V. G. *Tr.*—मराठी भाषेचा विकास (Marathi text) Crown. 8vo, pp. 504. Pub.: Author, Aryasanskriti Press, Poona, 1941. [670

Development of the Marathi Language, translated from Jules Bloch's *La Formation de Langue Marathe.*

Pillai, Kannuswami, and **Pillai, K. Appadurai**—Oppilakkanam (Tamil Text), pp. 208. S. I. S. S. W. P. Society, Tinnevelly, 1941. [671

The comparative grammar of the Dravidian language by Caldwell; translation of the introduction.

Ramakrishnayya, K.—Inflexion in Dravidian Languages (Telugu text). *AOR.* VI, Pt. 2, pp. 1–36. [672

Traces the development of inflexion in the major languages of the Dravidian group, particularly with reference to Telugu. The origin and the significance of *Vibhakti* in Sanskrit is explained and it is argued that this idea of Vibhakti cannot be applied in the case of the Dravidian group of languages, though for the sake of convenience it is generally adopted therein. The so-called case-signs are traced to independent words in the language, and the relation between the base and the post-positions is explained as one of attributive nature.

——— Dravidian Phonetics, (English-Telugu text). *AOR.* V, Pt. 2, VI. Pt. 1, 24 pages. [673

Points out how dialects are formed on account of the special phonetic tendencies that develop in a particular area. The various changes that sounds undergo in any language are generally due to laziness, or economy of effort. Considers some of the phonetic changes that occur in the Dravidian group of languages.

Reddiar, V. Venkata Rajulu—Aḷapeḍai: Lengthening of the Quality of a Letter. (Tamil text). *AOR.* V, Pt. 1, 23 pages. [674

There is difference of opinion between Tolkāppiyar and Pavaṇandi the author of *Nannūl*, in regard to the quantity of the elongated vowel in matrical composition. Tolkāppiyar thinks that the quantity of the elongated vowel does not vary and the succeeding short vowel adds to its quantity only when metrical exigency arises. The author of *Nannūl* is, however, of the opinion that the elongated vowel itself gets an increase in quantity while the succeeding short vowel merely indicates the increased quantity. The view of Tolkāppiyar is in consequence with the principles of Tamil Prosody.

——— Dravidic Pronouns. All in Tamil. Bulletin of the Tamil Department No. 3. 8″ × 5½″, pp. xix + 128, University of Madras, Madras, 1941. [675

——— Change of Consonants. (Tamil text). *AOR.* VI, Pt. 1, 12 pages; Pt. 2, 11 pages. [676

Phonetic changes of certain consonants in *Sandhi*, due to assimilation are dealt with in this short paper. It is shown by example, that such changes enable us to arrive at a correct etymology.

Reddiar, V. Venkata Rajulu—A note on the word 'Tēvu' (Tamil text). *AOR.* V, Pt. 2. [677

A discourse upon the verb *tēvu* is given. Concludes that the verb is written as *tēvu* in available editions of *Tolkāppiyam.* But the correct form seems to be *tēvu.*

Renou, Louis—The Valid Forms in "Bhāṣā". *IHQ.* XVII, pp. 245–250. [678

Gives a few notes on Bhāṣā which have a varifiable linguistic bearing, and disclose a state of language distinct from the normal Pāṇinian.

Sankaran, C. R.—A Further Note on the Logical Analysis of the three probable Stages of Primitive Indo-European Compound Formation. *BDCRI.* II, Pts. 3–4, pp. 341–342. [679

A short note to point out that logical analysis of a language always presupposes a phenomenological analysis.

——— Dravidian Notes. *BDCRI.* II, Pts. 3–4, pp. 325–340. [680

Discusses the Dravidian word for 'Plaiting', name transference in Dravidian with special reference to some words expressive of relationship, Dravidian numeration, Picture-writing in ancient Dravidian India, the Tamil word *tirvai,* the semantic of the Tamil word *ñūl,* and the Malayāḷam words *oppol* and *ottal.*

Sankaram, C. R. and Srinivasan, N. K.—The Phonemic Variants of Aytam in Old Tamil. *BDCRI.* II, Pts. 3–4, pp. 343–350. [681

A study of symbols used to represent the combination of pure consonant and vowel phonemes.

Sarma, K. Madhava Krishna—An Important Aspect of Patañjalian Technique of Interpretation. *IC.* VII, pp. 433–445. [682

The use of a good many Paribhāṣās and Nyāyas, not only leads Patañjali to reject a large number of Vārtikas, but also enables him to widen the scope of the Aṣṭādhyāyī. The writer illustrates some of these and explains.

——— Some Problems in Pāṇini. *JMU.* XIII, 203–225. [683

——— The Pāṇinian School and the Prātiśākhyas: Post-Pāṇinian Reciprocity of Influence. *BaV.* II, Pt. 2, pp. 230–238. [684

A study of Kātyāyana's *Vārtikas* reveals to the author that Kātyāyana was influenced to a great extent by what he calls 'Prātiśākhyaisms', and shows that Kātyāyana's authorship of the *Vājasaneyi Prātiśākhya* cannot be accepted.

Sarma, K. Madhava Krishna—Kātyāyana. *PO.* VI, pp. 74-92. [685

Some of the Vārtikas of Kātyāyana have been examined to determine the relation between Pāṇini and Kātyāyana. Kātyānyana's object in writing the Vārtika was to find fault with the grammar of Pāṇini. He tried sincerely to clear the ambiguities in the rules of the *Aṣṭādhyāyī* by supplementing them where necessary.

——— Authorship of the Uṇādi Sūtras. In No. 1434, pp. 395-404. [686

Discusses the chronological relation of ancient grammarians to Pāṇini and gives a brief survey of the history of the *Uṇādi Sūtras.* The author of the *Uṇādi Sūtras*, he says, was most probably a grammarian called Vararuci who flourished some time after Patañjali compiled the *Uṇādi Sūtras* drawing fully well upon the Munitraya text as well as upon those of the etymologists to which he might have had access.

Sastri, M. P. L.—The Word "Saraswatī" in Sanskrit Literature. *PO.* VI, pp. 190-194. [687

Points out the various meaning of the word 'Saraswati' found in Sanskrit literature.

Sengal, S. R.—Importance of Accent in the Vedas *PO* VI, pp. 93-101. [688

Shows that the import of a work lies on its accented syllable whether it may fall on the stem or the suffix.

Sharma, Har Dutt. *Ed.*—Namalinganushasanam. (Sanskrit-English text). Demy 8vo. pp. 552. Oriental Book Agency, Poona, 1941. [689

Amarasimha's Sanskrit lexicon with the commentary of Bhaṭṭa Kshiraswāmi edited with introduction, English equivalents, etc.

Shastti, Keshavram K.—Bharātīya Bhāshaoni Samikshā, (Gujarati text). *SFGST.* V, Pt. 4, pp. 473-528. [690

A survey of Indian languages, reproduced in Gujarati a portion of Sir George Grearson's monumental work on modern Indian languages so far as the Gujarati language is concerned.

Tatacharya, D. T.—Nominative Singular as Vocative. *JSVOI.* II, Pt. 1, pp. 71-72. [691

A note to point out that the views of Karl Brugmann and A. A. Macdonell that the nominative singular is used in the passage *Vāyu and Indra, ye take care* (Rig. V. 1, 2. 5) as a vocative. He renders the passage *Vāyu, thou and Indra take care.* Concludes that there is no need to use nominative in the place of vocative.

Tungar, N. V.—Pali Dhaturupavali. Poona Oriental Series No. 73. pp 60. Oriental Book Agency, Poona, 1941. [692

Upadhye, A. N.—Vālmīki-Sūtra: A myth. *BaV.* II, Pt. 2, pp. 160-176. [692 A

Concludes that the mere tradition that Vālmīki, the author of *Rāmāyaṇa*, wrote a Prākrit grammar. The so-called sūtras of Vālmīki are really the Sūtras of Trivikrama who has also written a Vṛtti on them. These Sūtras are posterior to and modelled after the Sūtras of Hemacandra. Possibly through some false reading, they came to be attributed to Vālmīki. There was no evidence to say that there was some other Vālmīki between Hemacandra and Trivikrama.

——— A Prākrit Grammar attributed to Samantabhadra. *IHQ.* XVII, pp. 511-516. [693

Discusses the Prākrit grammar and concludes that the grammar contained in the Poona MS. and ascribed to Samantabhadra is decidedly later than Hemacandra whose Prākrit grammar it reproduces mechanically and bodily omitting some portions here and there. It cannot be attributed to Samatabhadra, the logician of the 3rd century of the Vikrama era, and there is no evidence to identify this Samatabhadra with any other of that name who might have flourished later than Hemacandra.

Vaidya K. M.—The Ashtangahridaya Kosha with the Hridaya Prakasha: A Critical and Explanatory Commentary. (Sanskrit text). Valapad (S. Malabar), 1941. [694

A dictionary of more or less unfamiliar terms occurring in the well-known Ayurvedic work, the *Ashtangahridaya* of Vāgbhaṭa.

Varma, K. Goda—A Study of the Personal Pronouns in the South Dravidian Languages. *NIA.* IV, Pt. 6, pp. 201-217. [695

The history of the recorded forms of the pronouns of the first and second persons in the main South Dravidian languages is traced, and phonological explanation is offered in each case.

Varma, Siddheshwar—Studies in Burushaskī Dialectology. *JRASBL.* VII, Pt. 2, pp. 133-173. [696

Discusses the distinctive features of Nāgarī and Hunza in Phonetics, Grammar and Vocabulary.

——— Sanskrit Ardham as a Preposition in the language of the Brāhmaṇas. In No. 1434, pp. 545-546. [697

A short discussion on the use of the word *ardham* as a preposition in Sanskrit.

Vellaivaranam, K.—A Comparative Study of Tholkappiyam: The Earliest extant Tamil Grammar of Second Century B. C., and Nannul a Grammar of the 13th Century. (Tamil text). *JAU.* XI, Pt. 2, pp. 97–133. [698

The author of *Nannūl*, though he bases his work on the Tholkappiyam yet recognises the changes that have taken place in the Tamil language and gives expression to them. The Author deals with the classification and nature of Tamil sounds dealt with both in the *Tholkāppiyam* and the *Nannūl*.

Vyakaran Mahabhashya—Pt. II (Marathi-Sanskrit text). Royal 8vo. pp. 624. Deccan Education Society, Poona, 1941. [699

Sanskrit text of Patañjali's Commentary on Pāṇini's grammar with Marathi translation and explanatory notes by Mahamahopādhyāya Vasudēvshāstri Abhyankar. Padas 3rd and 4th of the 1st Adhyāya and the whole of the 2nd Adhyāya.

Libraries and Manuscripts

Ahmad, Mohammad Aziz—Tarlkh-i-Moghul of Asad Beg. In No. 1222. pp. 87–90. [700

Gives a brief account of Asad Beg and his work *Tarikh-i-Moghul*, a manuscript from the Nawab-Abdus Salam Collection, Aligarh.

Aiyangar, A. N. Krishna—The Hārīta Smṛti. *BmV.* V, Pt. 1, Pt. 2, and Pt. 3. [701

A detailed examination of the manuscript No. XXII. N. 7 of the Adyar Library. Points out the general features of the MS. and mentions the portion and dealing with *Japa* or repetition of each mantra for the fulfilment of specific desire, i.e., *Kāmya Japa* is full while the printed version is defective.

Banerji, Suresh Chandra—Vratakalaviveka of Sulpani. *IHQ.* XVII. pp. 1-27. (*Second set of pagination before the volume proper begins*). [702

Describes a manuscript of *Vratakalaviveka*, with Vratas.

Banerji-Sastri, A.—Two Mithila MSS. On Tantra and Yoga. *JBORS.* XXVII, pp. 61–70. [703

Bijanamani and *Sūkṣmasvarodayaprakaraṇam* are the two MSS. described here. The former explains the contents and esoteric significance of the Tantric incantations, and the latter deals with the *naḍis* in the human body and their relation to the planets influencing every sphere of earthly life. Gives the text of both.

Banerji-Sastri, A.—A Mithila copy of the Salyaparvan of the Mahābhārata. *JBORS.* XXVII. pp. 570–592. [704

Written in Mithila script of the 17th century, the MS. has been acquired for the library of the Bihar and Orissa Research Society. It is dated Śaka 1537 and Samvat 1672 (1615 A. D.). Some of the readings are noted and the nature of the MS. shown.

Bapat, P. V.—A Washington Manuscript: New Light Shown on the Fragmentary Tibetan Version of the Vimuktimarga. *ABORI.* XXII, Pts. 1–2, pp. 116–119, 1 plate. [705

Compares various MSS. of *Vimuktimarga*, and concludes that, the whole of the Tibetan version closely agrees with the Chinese version and thus confirms his surmise that "both the Tibetan and Chinese versions had the same original."

Barua, B. K.—A Short note on Śrī-Hastamuktāvali (A treatise on Hand-Poses). *JARS.* VIII, Pt. 3. pp. 71–76. [706

Describes and discusses the MS. of the work.

Chakravarti, Chintaharan — Study of Manuscripts. In No. 1434, pp. 73–81. [707

Confines his remarks to the study of MSS. of Sanskrit works and gives impression about the subject.

Dutt, Nalinaksha *Ed.*—Gilgit Manuscript, Vol. II. 9½″ × 6″, pp. 214. J. C. Sarkhal, Srinagar, 1941. [708

This is an edition of *Samadhisaja-sūtra*, otherwise known as the *Candrapradipa-sūtra*, based on the MS. discovered at Gilgit.

Gode, P. K.—A Rare Manuscript of Bhaṭṭa Kamalakara's Commentary on the Harivyāsa Kāvya of Lolimbarāja. *JTSML.* II, Pt. 2, pp. 11–15. [709

Gives analysis of the only fragment of the MS. of the work available to him.

——— The Oldest Dated Manuscript of Puñjarāja's Commentary on the Sārasvata-Prakriyā: Dated A. D 1556 (Samvat 1612). *BmV.* Pt. 3.. [710

Points out the earliest MS. of this work so far he can judge from the published catalogues available to him; this date 1556 harmonises with the date assigned to Puñjarāja, viz., 1475 to 1520. According to this MS. Puñjarāja's father Jīvana and his uncle Megha got the title of मंत्रि from Ghaisud-Din Khilji; and that Puñjarāja became king but abandoned the kingdom to his younger brother Muñja.

Gode, P. K.—A Rare Manuscript of the Veda Bhāṣyasāra of Bhaṭṭoji Dīkṣita *BmV.* V, Pt. 4. [711

The manuscript described is a commentary on the *Ṛgveda* by Bhoṭṭoji Dīkṣita, the well-known author of the *Siddhāntakaumudi*. The commentator professes to have based his work on the *Vedabhāṣya* of Sāyaṇacārya, but his discussions are found to be essentially grammatical. It is not known whether this MS. in nine folios is a complete work by itself or is a fragment of a larger commentary.

Guha, S. C.—Ancient View of Classification with Outline of a Modern Workable System. In No. 1434, pp. 206–213. [712

Describes the classification (*vargikaraṇa*) adopted in the ancient India, and applies the method to modern library classification.

Habib Ganj—A Rare Manuscript. *JAHRI.* I, Pt. 1, pp. 140-142. [713

A note on the Masnavi *Go-i-Chaugan* of Mulla Arifi Hirwa.

Hosten, H.—Indian Books Taken to France, Mostly by the Jesuits for the Library of Louis XV., (1729-1735). *JBHS.* VI, pp. 68–93. [714

A translation from Omount's *Archaeologiques, Françaises en Orient aux XVIIe et XVIIIe siecles, Pt. II, Paris. pp. 828–852, and 1170 1102.*

An interesting account of the efforts made by the Jesuit Missionaries in India and some of the agents of the French East India Company to procure Indian books and manuscripts for the library of Louis XV, King of France.

Kavi, M. Ramakrishna—Utpala-Parimalam. *JSVOI.* II, Pt. 1, pp. 49–55. [715

Utpala-Parimala is a Commentary on Varāhamihira's Bṛhatsaṃhitā. The writer studies the MS. of work in Telugu script from the library of the Śrī Venkateśwara Oriental Institute, Tirupati.

Khan, M. A. M., and **Shaikh, C. H.**—A Dakhani Manuscript. *BDCRI.* II, Pts. 3–4, pp. 300–313, 3 plates. [716

Discusses a specimen of early Dakhani poetry. It is said to be the work of a native of Gujarat.

Manuscripts—List of Rare Manuscripts in Śrī Venkateśwara Oriental Institute, Tirupati. *JSVOI.* II, Pt. 1, pp. 155–170. [717

Four hundred and forty-eight manuscripts are listed, in Devanāgari Tamil and Telugu characters.

Narahai, H. G.—The Vṛttaratnāvalī: Its Author and his Date: About 1425 A. D. *BmV.* V, Pt. 3. [718

Discusses the Manuscripts of the work, which, though mainly intended as a prayer to Sarasvati, the goddess of learning, it serves also the additional purpose of being an interesting treatise on Metrics.

——— The Raghupatirahasyadīpikā of Śrīmuni and its Date: After 1550 A. D. [719

Describes the pretentions of the MS. to be an independent composition, it is nothing more than an adaptation of the *Ujjvalanīlamaṇi* of Rūpagosvāmin to suit as an invocation to Rāma, obviously by a devotee of Rāma. It cannot have been composed earlier than 1550 A. D.

——— The Advaitajalajata: The Probable Date of its Author Panduranga. *BmV.* V, Pt. 4. [720

Assigns the date of this MS between 1775 and 1850 A. D.

Potdar, D. V.—A Unique Illuminated MS. of Bhāgavata. (Marathi text). *BISMQ*, XXII, Pt. 1, pp. 4-6. [721

The MS. contains about fifty illustrations. The style is of late and debased Deccani, and appears to have been originally owned by Timaji Diyanatrao, an 'Adilshahi statesman. The size is 17″×7¼″, and dated Saka 1584, Pausa, 2nd day of the bright fortnight, Saturday (7-12-1667 A. D). It is connected with the Shirke dynasty of Srngarpur (Konkan).

Raghavan, V.—The Varṇanā Sāra Saṁgraha of Ayyā Dīkṣita Alias Nīlakaṇṭha Dīkṣita (II). *BmV.* V. Pt. 3. [722

Examination of the MS. of the work.

Ray, H. C.—Bhojarāja-saccarita Nāṭaka of Vedānta-vāgīśa Bhaṭṭācārya. *IHQ.* XVII, pp. 1-27. (First set of pagination before the volume proper begins. [723

Describes the manuscript of the Nāṭaka from the India Office collection. The drama is without any female characters and the usual scenes of erotic court intrigue. The author is placed in the last quarter of the 16th or the first half of the 17th century. The drama is said to be important for a study of *Sūrjanacarita.*

Sarma, K. Madhava Krishna—The Sūryasiddhāntavyākhyā of Bhūtiviṣṇu. *BmV.* V, Pt. 2. [724

Examines the Manuscript from the Adyar Library and assigns the date to the biginning of the 11th century. This MS. is only a fragment.

Sarma, K. Madhava Krishna—Date of Mādhavasarasvatī: Its Bearing on the Date of Rāmacandra and Viṭṭhala new Light on the much Debated Date of Mādhusudanasarasvatī. *BmV.* V, Pt. 4. [725

The Manuscript of a work by Mādhavasarasvatī, entitled *Prakriyāsudhā*, a commentary on the Sanskrit grammar *Prakriyākaumudi* of Rāmacandra is found deposited in the Adyar Library. Rāmacandra is known to have flourished in the latter half of the 14th century and his grammar had been commented upon by his grandson Viṭṭhala in the first half of the 15th century. From the fact that this commentary of Viṭṭhala, called *Prasada* has been drawn upon in the *Prakriyāsudhā*, as pointed out here, and also from the details given in other works of Mādhavasarasvatī, "the flourishing period" of whose literary activity falls between 1533 and 1550 A. D., ascribed in his *Padyāvali* a verse to Madhava. Madhusūdana Sarasvati also mentions his *guru* as bearing the name of Madhava.

——— Author and Date of the Malayāḷam Amarapañcika. *BmV.* V, Pt. 1. [726

Discusses the manuscript No. 21. Q. 7. of the Adyar Library, assigns the date 1541 A. D., to its composition, said to have been the work of Vāsudeva who remains unidentified.

——— The Sāmavadasarvānukramaṇī. *BmV.* V, Pt. 3. [727

Discusses the work and points out the existing manuscripts.

Sherwani, H. K.—The Riyādul-Inshā as a Source Book of Deccan History. In No. 1222, pp. 170-177. [728

Describes the manuscript of *Riyādul-Inshā* of Khwājā Maḥmud Gāwāñ, The Bahmani Wazir. The particular MS. to which reference is made is from the Habibganj Library (No. 50 130.)

Tatacharya, D. T.—The Kāñcī Bhāṇa of Veṅkaṭādhvarin. *JSVOI.* II, Pt. 1, pp. 69-71. [729

Examines a manuscript of a Bhāṇa by Venkatadhvarin.

Literature, Poetry and Drama

Aiyangar, A. N. Krishna—Some Poets of the Diṇḍima Family. In No. 1434, pp. 1-6. [730

A short sketch of the poets of the famous family of the Diṇḍima Bhaṭṭas, representing the mediæval type of South Indian Scholarship.

Aiyangar, K. V. Rangaswami—Rāja Dharma. 8¼" × 5½". pp. xxv + 236. The Adyar Library, Adyar (Madras), 1941. [731

After a brief account of the Sanskrit works of polity the author explains that law proper forms a very small part of many *smṛtis* and digests because they assumed the existence of civil codes like those of *Nārada* and that the theory of bias (secular and unsecular) on the part of writers fails. According to the author, Dharma has its root and finds its sanction in Veda; the sole subject of Veda is Dharma; the purpose of life is fourfold, Dharma, Artha, Kāma and Mokṣa, and this fourfold purpose is rendered possible of attainment by the division of the population into four Varṇas and of life into the four stages (Āśramas).

In the second lecture after adverting to the vastness of the extant literature on Dharmaśāstra the author shows how the individual, the corporations and the king were all under the jurisdiction of Dharmaśāstra and how the adjustment of rules of Dharmaśāstra to the changing needs of Indian society arising from the invasion of Huns and Moslems were made by fiction and equity but not by direct legislation. The author tries to explain why in the *nibandhas* written to the order of rulers, non-*nīti* subjects loom very large and why the *nibandhas* dealing with *rājanīti* are few.

"The lectures cover only 65 pages, while the notes extend over more than 150 pages printed in small type. To the serious student of Ancient Indian Culture, the latter would appear to be even more important than the lectures themselves". *A. S. Altekar, JBHU. VI, pp.* 250–252.

Aiyangar, K. V. Rangaswami—Rājadharma. *BmV.* V, Pt. 1. [732

Notes on the previous instalment of the articles which appeared in this Journal, dealing with the scope and contents of the literature on Dharma that has influenced the social and political life of the Hindus.

Aiyangar, S. Krishnaswami—Govinda Bhaṭṭa the Real name of Akabariya Kālidāsa. *IHQ.* XVII, pp. 257–258. [733

A note to point out the error of Dr. H. D. Sharma with reference to the name, in the *Calcutta Oriental Journal*, III, p. 136.

Aiyar, L. V. Ramaswami—Eighteenth-Century Malayalam Prose. Written by Christians. *NIA.* III, pp. 388–397; 429–436. [734

Continued from *NIA*, III (1940) p. 337. In this part, the writer discusses the consonants and the vocabulary.

Aiyar, L. V. Ramaswami—Tirukuraḷ in Malayāḷam. (A 16th Century MS. Containing the Tamil text and the Malayāḷam Translation). *BRVRI*, IX, Pt. 1, Supplementary pp. 68–83. [735

Anantarangachar, N.—Cāvuṇḍarāya Pūrāṇa. (Kannaḍa text). *JKLA*. Vol. 26, Pt. 1, pp. 1–22. [736

A Prose work in Kannaḍa literature said to be one of the very early period.

Apte, V. M.—[Bhāsa: A Study] by A. D. Pusalkar, Lahore, 1940. See *ABIHI*. III, No. 1034. [737

"In the opening chapter Prof. Pusalkar directly plunges into the controversial topics and seeks to prove by producing plausible evidence that the so-called thirteen Trivandrum plays are by one author, and that this author is the pre-Kālidāsa Bhāsa, whom on internal and external evidence the author places in the 4th century B. C. Considering that there are differences of opinion among scholars regarding the dates of Kālidāsa and Kauṭilya, there is little wonder that no unanimity exists about the date of Bhāsa, especially as the plays are taken to be spurious. Some scholars will no doubt take exception to the early date proposed by Prof. Pusalkar, but there can be no two opinions as to the author's creditable performance in the careful sifting of facts marshalling of evidence and the power of analysis and synthesis displayed everywhere in this book. He deals with a problem from all its facets and aspects as also in the light thrown on it by his predecessors, and he deserves all praise for his speciality of "treating with courtesy views which he does not share" which has been particularly mentioned by Dr. Keith in his Foreword to the book".—*ABORI*. *XXII, Pts. 1–2, pp. 131–132.*

Arya, Aniladevi, *Tr.*—Brahmodyopnishat, (Sanskrit-Gujarati text, in Gujarati characters). Crown 16mo, pp. 92 Aryaprakash Press, Anand, 1941. [738

Commentaries on *Brahmodyopnishat* translated into Gujarati.

Askari, S. H.—A Critical Study of Kalyan Singh's Khulasat-ut-Tawarikh. *IHQ*. XVII, pp. 304–358. [739

Examines critically the work and points out some inaccuracies.

Athalye, N. V.—Ahalyā Kāmadhenu of Keśavadāsa. *PO*. VI, pp. 29–36. [740

A few notes on the author and the work on Hindu law and religion by one Keśavadasa, who probably compiled it in the reign of Ahalyābāi Holkar.

Athalye, N. V.—Kalandikā-Prakāśa of Somanātha Vyāsa. In No. 1434 pp. 39-48. [741

A study of the work written at the beginning of the nineteenth century A. D. It is an epitome of all knowledge, ancient as well as modern writers in simple lucid Sanskrit.

Athavle, R. B. and Naware, H. R. *Eds.*—मालविकाग्निमित्र (Sanskrit-English text). Crown 16mo, pp. 368, Sharda Mudranalaya, Ahmedabad, 1941. [742

Mālvikāgnimitra, a drama critically edited, with a complete translation into English.

Avalaskar, S. V.—Navaratnamala a Poem on Sekhoji Angre. (Marathi text). *BISMQ.* XXII, Pt. 1, pp. 9-13. [743

A poem by Saiva Mayuresa dated 1732. It contains 15 verses which have no allusion to any historical event except Sekhoji's capture of Ratnagiri and the mention of his minister Raghava.

Ayyangar, R. Raghava—Tamil Varalaru, Vol. I, (Tamil text). pp. 358. Annamalai University, Annamalainagar, 1941. [744

The first volume of the history of Tamil literature to the end of Tholcāppianar, 2nd century B. C. Exhibits the critical study of the author in Tamil literature combined with a comparative study of Sanskrit works like Rāmāyaṇa and the Mahābhārata.

Banerjee, Anukulchandra—The Sūtrasamuccaya. *IHQ.* XVII. pp. 121-126. [745

A work of doubtful authorship. The Sanskrit original is lost but it is preserved in the Tibetan translation. The writer gives the titles of works—Tibetan and Sanskrit—from which quotations appear in the text. Concludes that there were two texts of *Sūtrasamuccaya,* one by Santideva and the other by Nagarjuna, and that Santideva regarded the work of Nagarjuna as of great importance and recommended its more careful study than that of his own.

Banerji-Sastri, A.—[The Blue Grove] by W. G. Archer, London, 1940. See *ABIHI.* III, No. 946. [746

" This intriguing title marks probably the first attempt to render the poetry of the Uraons with an eye of its ultimate ethnological significance. The Dance poems, Cultivation poems, Marriage poems and Dialogues, Omens and Riddles of the Uraons have been collected tract by tract, assorted and critically appraised in striking contrast to the sporadic, reminiscent and unsifted observations of almost all the authors who have handled such themes up till now ". *JBORS. XXVII, pp. 543-548.*

Banerji, Suresh Chandra—Text of Śūlapāṇi's Dolayātrāviveka. In No. 1434, pp. 53–62. [747

The *Dolayātrā-viveka*, a hitherto unpublished work of Śūlapāṇi seems to be one of the earlier works of the author inasmuch as it contains no reference whatsoever to any one of his thirteen other *Vivekas* contrary to his usual practice in the other works. It is a very small book of only five or six pages purporting to be a manual for the guidance of priests in the performance of the great Spring Festival, called Dolayatra (the festival of swinging).

Baura, Birinchi Kumar—Assamese Literature. The P. E. N. Books, Indian Literature Series No. 1. Edited by Sophia Wadia. 7½″ × 5″, pp. iii + 102. International Book House, Bombay, 1941. [748

"The history of Assam from the early folk-songs and nursery rhymes to the pre-Vaiṣṇava and the Vaiṣṇava period is well given and the account continued under Ahom patronage till 1834, i.e. the post Vaisnavite period. The modern period commences with 1826 by which time the struggle between the Vaiṣṇavite and Sakta forms of Hindu worship was reached hot. The Bengali had taken place of the original Assamese and the new renaissance brought about a revolution in Assam. The results are given in the last part of the work." *S. Srikantaya QJMS. XXXII, p. 221.*

B(ayart), J.—[Musings of Basava] by Basawanal and Iyengar, Mangalore. 1940. See *ABIHI.* III, No. 1413, [749

"Historical and literary introduction to Basava, some 80 of his most typical *vachanas*, to which are added a few samples from the Rapsodies of Sister Mahadevei........ The introduction is particularly instructive and the whole booklet is well suited as a first invitation to one of India's most spontaneous *bhaktas*. *NR. XIII, p. 264.*

Berwalla, K. S. *Ed.*—रामारण्य माहात्म्यम् (Sanskrit-Gujarati text). Crown 16mo, pp. 99, Bhagwati Printing Press, Bombay, 1941. [750

Sanskrit verses by Māhant Rāmratandasji, in praise of Rāmaranga, a place in Cutch, is translated into Gujarati.

Bharati, S. S.—Literature and Drama : Tamil. In No. 1455, pp. 505–512. [751

Bharatiar, Suddhananda—Delight of Tirukkural. (Tamil text). pp. 274, 2 plates. Anbunilayam, Ramachandrapuram, 1941. [752

A critical appreciation of a few verses in Tirukkural.

Bhat, M. Mariappa—Āṇḍayya. (Kannada text), *AOR.* VI, Pt. 1. [753

Āṇḍayya's famous work *Kabbigara Kava* has been critically examined. In it Andayya has performed a marvellous feat by creating a masterpiece of Kannada literature out of the dry Puranic episode of Śiva-Kama Battle. Characterisation, situations, conversations and descriptions have been accomplished with a consummate skill. The excellence of the work lies in the fact that the poet has pressed into service only Desya and some Tadbhava words and with perfect ease has sung, in an inimitable style, so as to be understood and appreciated by one and all.

——— Turning points of Kannaḍa Literature. *AOR.* V, Pt. 2. [754

An attempt to show briefly how the flow of the current of Kannaḍa Literature, beginning from an inexplicable dim source, continued its course, and took various natural 'turns,' at different stages, thereby adjusting itself to the changing environments and reflecting the religious, social and political tendencies.

Bhattacharyya, Dinesh Chandra—Date of Work of Rāyamukuṭa. *IHQ.* XVII, pp. 456–471. [755

Discusses some works of Bṛhaspatimiśra who is also known by his title Rāyamukuṭa, and tries to assign the dates.

——— Who wrote the Bhāṣāpariccheda? *IHQ.* XVII, pp. 241–244. [756

Discusses the identity of the author, who he believes, was Kṛṣṇadāsa Sārvabhauma.

Binyon, Lawrence—Śakuntala. Prepared for the English Stage, by K. N. Das Gupta. Macmillan & Co., London, 1941 (?) [757

The translation of Śākuntala done by Lawrence Binyon in 1920, has been reissued.

Corelli, Mario E. *Ed.*—Sekoddesaṭīkā of Naḍapada (Nāropā). Being a Commentary of the Sekoddeśa Section of the Kālacakra Tantra. The Sanskrit text edited for the first time with an Introduction in English. 9¾″ × 6″, pp. 35 + 76. Gaekwad's Oriental Series No. 90, Oriental Institute, Baroda, 1941. [758

"In spite of its title the Sekoddesaṭīkā (a commentary of the treatise on the tāntric baptism) is not only an explanation. It contains many important details on tāntric rituals and gives many

enlightening interpretations of the underlying theories. The fundamentals of the Vajrayāna are mythical, the development of the doctrine is concealed under allegoric and abstruse expressions. In the Sekoddesaṭikā and similar works a clear distinction is always drawn between the outer (bāhya) and the inner (adhyātmika) sense, the first being the literal meaning of the words, and the second the key of the occult doctrine on which all the system is gounded". *Introduction.*

Chakravarty, Nagendranath—[The Number of Rasas] by V. Raghavan, Adyar, 1940. See *ABIHI.* III, No. 1042. [759

"\. . . . the author has not only analysed and explained the all-pervasiveness of *rasas* and showed the process of their evolution, but also the reverse process of synthesis has been explained and by this process he has arrived at one *rasa* as the *rasa* of the cardinal principle in life and literature." *VBQ. VI, pp. 377 378.*

Chakravarti, S. N., and **Goswami, D.**—Śrī-Hastamuktāvalī. *JARS.* VIII, Pt. 2, pp. 62-66; Pt. 3, pp 97-102; Pt. 4, pp. 127-129. [760

Text and translation into English. A treatise on handposes and contains a Sanskrit text in verse and a translation in old Assamese prose.

Chaudhuri, Jatindra Bimal, *Ed.*—Dvārakā-Pattala by Bīnabāyī and Gaṅgāvākyāvalī by Viśvāsadevī, critically edited for the first time with English Introduction. English Translation of some select portions of the *Dvārakāpattala*, Notes, Appendices, etc. Contribution of Women to Sanskrit Literature, Vols. III and IV. pp. viii + xiv + 314 + 136 + 2 + 58 + 44. Calcutta, 1940. [761

"Dr. Chaudhuri publishes these two works as types of contribution made by women to Purāṇic Ritual and Smṛti respectively. In the foreword Dr. Blagden rightly remarks that apart from the intrinsic merit of the series, it is essential that the literary works of Indian women should be brought to the notice of scholars in other parts of the world. . . Dr. Chaudhuri has prepared the edition of the *Dvārakā-Pattala* from a unique MS. and that of the *Gaṅgā-vākyāvalī* mainly from three MSS, seven other MSS. have been consulted occasionally. . . . . The variant readings are given in footnotes or Appendix I. The *Dvārakā-pattala* and the *Gaṅgāvākyāvalī* contain about 2000 quotations, from over a hundred works including the Vedic *Saṃhitās*, the *Rāmāyaṇa*, and the *Mahābhārata*, the eighteen *Mahāpurāṇas* and some *Upapurāṇas*, the Encyclopaedic *Nibandhas* and the like. Almost all these quotations have been traced by the editor to their sources, some of which are only available in manuscript form." *Amareswar Thakur, IHQ. XVII, pp. 265-267.*

"The two volumes under review are the works of two women writers, one flourishing in the West and the other in the North-East of India. Both were queens and chief queens too, and took up two similar subjects for works, the former a *sthanamahatmya*, or the *Dvārakāmahatmya*, and the latter a *nadimahatmya* or the *Gaṅgāmahatmya*. Both these volumes have been edited by Dr. Chaudhuri in his usual scholarly and scrupulous manner. The emendations suggested are very happy and difficulties in reading have been solved in footnotes and in appendices. Almost all the quotations have been traced to their sources The critical apparatus is complete. The Bibliography is complete and really informative". *Kokileswar Sastri, TMR. LXX, pp. 181–182.*

Chaudhuri, Jatindra Bimal, *Ed.*—The Haṁsa-Dūta of Vāmana Bhaṭṭa Baṇa. pp. 45+28+39. Pub.: Author, Calcutta, 1941. [762

The author's introduction in English contains several valuable information not only of Vāmana Bhaṭṭa Bāṇa and his literary achievements, but also on other such *dūta-kāvyas* known to exist in Sanskrit Literature. The *Haṁsa Dūta* which is here edited for the first time, is an important *kāvya*, for it contains much information of topographical interest.

——— The Candra-Dūtā-Kāvya of Jambū Kavi. *TMR.* LXX, pp. 158–161. [763

Deals with an unpublished Dūta-Kāvya, called *Candra-Dūta,* by Jambū Nāga Kavi. This work is important from two points of view, chronological and rhetorical. Chronologically, it is an earlier work than Dhoyi's *Pavana-dūta,* generally believed to be the earliest extant Dūta-Kāvya in imitation of the *Megha-dūta.*

——— The Contribution of Women to Sanskrit Literature. Vol. II Sanskrit Poetesses, Part B. Vaidyanatha-prasada-prasasti, attributed to Devakumarika and Santana-Gopala-kavya by Laksmi Rajni. With Introduction in English Notes, etc. 7″×4¾″. Pub.: Author, Calcutta, 1940. [764

"In the Introduction to this volume Dr. Chaudhuri deals with the works of several Sanskrit poetesses, viz., Dēvakumārikā, Lakṣmī Rājnī, Gaṅgādēvī, Jayanti Mādhurāvanī, Rāmabhadramba and Tirumalamba. There is no reason to doubt about the genuineness of the authorships except in the first case, i.e., in the case of Dēvakumārikā. Dr. Chaudhuri rightly adduces reasons both for and against the attribution of the *Vaidyanatha-prasada-praśasti* to Dēvakumārikā and makes it clear that his object in editing the inscription in the volume is to make these facts accessible to scholars in their original form so that further discovery of material may throw new light on the point at issue. ......

The introduction also throws much light upon the cultural and political history of Southern India, particularly of Vijayanagara and Tanjore ......All the Appendices and the Indices are very useful. Appendix I of the Ranas of Mewar relating to Canton I of the *Vaidyanatha-prasada-praśasti* is particularly helpful for a comparative study of the available historical data ". *Kokileswar Sastri, TMR. LXXI, p. 78.*

Chaudhuri, Jatindra Bimal *Ed.*—The Contribution of Women to Sanskrit Literature. Sanskrit Poetesses, Vol. II, Part A (Select Verses). With a supplement on Prākrit Poetesses. Edited with critical notes, etc. English Translation and Introduction by Dr. Roma Chaudhuri. Foreword by Dr. L. D. Barnett. 7″ × 4¾″, 2nd Edn. Pub. : Author, Calcutta, 1941. [765

"In this edition Dr. Mrs. Chaudhuri deals in the Introduction not only with Sanskrit and Prākrit Poetesses but also with the Female Vedic seers and Buddhist theories. She compares these various groups of Indian Poetesses and throws much light upon their respective trends of thought and style. In this edition it is further shown that out of 140 Sanskrit verses collected here the authorship of only fourteen of them may be disputed. All the other verses are found in a large number of MSS. of anthological and rhetorical works assigned to the same Poetesses as in this work and there is no scope for any doubt about their authorship. The text is mostly prepared from a large number of MSS., deposited in various Libraries in India and abroad. Some exceptionally valuable MSS., have been used in this connection. MSS. in Southern India scripts have been usefully utilised. One may imagine what a huge number of MSS. Dr. Chaudhuri had to wade through in order to find out the several MSS, that ultimately proved useful to him. In his usually thorough manner Dr. Chaudhuri has published this edition. His critical notes are exhaustive and useful The translation is faithful and accurate. The elucidation of knotty parts of the verses, the exposition of doubtful *entendres*, the identification of ancient names etc., make the third part of the book a valuable contribution. The Appendices enhance the importance of the book and the Bibliography is a mine of information." *Amareswar Thakur IHQ. XVII, p. 529.*

——— Padyāmṛta-taraṅginī by Haribhāskara. Pub. : Ed., ccxxi + 135. Calcutta, 1941. [766

Sanskrit anthology. Contains 300 stanzas, out of which 112 are given anonymously and the rest are ascribed to 44 different poets. This critical edition is based on six MSS., belonging to the Bandharkar Or. Res. Institute, Poona. The introduction gives detailed information about the date and works of the author Haribhāskara and also of other authors quoted in the anthology.

Chaudhuri, Jatindra Bimal, *Ed.*—The Bhramara-Dūta-kāvya of Rudranyāya Pancānana (Sanskrit text). Edited for the first time with English introduction and appendices. Pub.: Author, Calcutta, 1941. [767

Contribution of Bengal to Sanskrit Poetry in the seventeenth century A. D. The author flourishing in the celebrated Akhandala family to which Vasudeva Sārvabhauma, Ratnākara Vidyāvācaspati, Kaśinātha Vidyānivasa and Smarta Raghunandana belonged.

Chettiyar, A. Chidambaranatha—The Language of Nakkīrar. *NIA.* IV, Pt. 5, pp. 174–178. [767 A

Nakkirar was a poet who lived somewhere before the third Century A. D. The writer discusses his works.

Chintamani, T. R. *Ed.*—Prakatārthavivaraṇam. A Commentary on the Brahmasūtrabhāṣya of Śri Śaṇkara. Vol. II (Sanskrit text). Foreword and Preface in English 9½″ × 6″, pp. 1189. Madras University Sanskrit Series No. 9. Madras University, Madras, 1941. [768

This volume completes the text of the work. The MSS., utilised for this volume are the same as those that have been indicated in the Preface to the first volume.

——— Vyavahāraśiromaṇi of Nārāyaṇa. *AOR.* V, Pt. 1, 28 pages. (Sanskrit text). [769

The *Vyavahāraśiromaṇi* of Nārāyaṇa is a short but important treatise on the judicial law of the ancient Hindus. The authoritativeness of the work may be inferred from the fact that the author was a pupil of Vijnaneśvara. The author of the Mitākṣara, the famous commentary on the Yājnavalkya Smṛti. Narayana styles himself as a pupil of Vijnanesvara in the colophon.

Dandekar, V. P.—Literature and Drama: Marathi. In No. 1455, pp. 498–504. [770

Dave, Kanaiyalal Bhaishanker—Mahākavi Bhāravi anē tēno Gujarāt Sāthē Sambandha. (Gujarati text). *SFGST.* Pt. 3, pp. 303–307. [771

The Great poet Bhāravi's connection with Gujarat. Shows that the Sanskrit Poet Bhāravi who is believed to have been a South Indian originally came from Anantapur, the modern Vadanagar in North Gujarat.

Dave, Urmila—Nāndī in Theory. *IHQ.* XVII, pp. 359-369. [772

Sanskrit dramas commence with a stanza or stanzas called *nāndī*, which is followed by the prelude. The writer explains the use and significance of *nāndi.*

De, S. K.—[The Śilappadikāram or The Lay of the Anklet] by V. R. Ramachandra Dikshitar, 1939 See *ABIHI.* II, No. 780. [773

"That it is one of the most valuable of the extant Sangam works is beyond all doubt. In the learned introduction there is a discussion of all relevant questions regarding the date of the work (which is approximately to the second century A. D.), its varied features, its place in Sangam literature, its importance as a literary, social, historical and religious documents, and the conditions under which it was produced. The translation has the merit of bringing before scholars, not familiar with Tamil, an extremely interesting South Indian masterpiece in a readable form. but it also furnishes to non-Tamil scholars an opportunity of utilising it as a source-book for historical, sociological and other purposes. . . In every way it is worthy of the reputation of the scholar whose contributions to the study of South Indian history are already well known". *TMR. LXIX, p. 85.*

——— The Dramas ascribed to Bhāsa. *IHQ.* XVII, pp. 415-429. [774

Discusses certain plays attributed to Bhāsa.

——— Some Satiric Poems in Sanskrit. *IC.* VIII, Pt. 1, pp. 1-8. [775

Discusses a few erotico-comic and satiric poems in Sanskrit.

——— The Prose Kāvyas of Daṇḍin, Subandu and Bāṇa. In No. 1434, pp. 112-144. [776

A study of the peculiar type of prose narrative, which the Sanskrit theory includes under the category of Kathā and Ākhyāyikā, but which accepts a broad interpretation.

Deodhar, C. R. *Ed.*—ऊरुभङ्गम् (Sanskrit-English text) pp. 36, Pub.: Editor, Ayurvidya Press, Poona, 1941. [777

Ūrubhangam. A mythological play regarding the fight between Duryodhan and Bhima, attributed to Bhāsa, is edited with introduction, notes and translation.

Desai, B. I. *Tr.*—Tattvadnyan, (Gujarati text). Royal 32mo. pp. 266. Nirnaya Sagar Press, Bombay, 1941. [778

Yājnyavalkya's dialogue with Maitreyi and Gargi, translated into Gujarati.

Desai, Mohanilal Dalichand, *Ed.*—Bhānucandra Caritra by his pupil Gaṇi Siddhicandra Upādhyāya. Critically edited in the original Sanskrit from a single rare MS., with elaborate Introduction, Summary, Appendices, Index, Etc. 10¾″ × 8¼″, pp. x + 101 + 68. (English-Sanskrit text). The Sanchalaka-Singhi Jaina Granthamala, Ahmedabad, Calcutta, 1941. [779

Deshmukh, Madhav Gopal—Marathiche Sahitya-Shastra (From Jnyaneshwara to Ramdas). Marathi text. Crown 8vo. pp. 295. Ultamshloka Mandal, Umarkhed (Berar), 1941. [780

An investigation of the principles of Poetics in Maharashtra from Jnyaneshwar to Ramdas. Deals with the fundamental conceptions of the science of Poetics and then discusses the literary production of the chief Marathi poets of that period. Goes to the various theories of Sanskrit Rhetoric which give predominance to one or other of the elements of *Rasa, Riti, Alamkara* or *Chamatkriti* in the evaluation of poetic excellence and ends with the conclusion that *Rasa* being the main cause of poetic merit, the Marathi poets of this period must be given the credit for postulating that *Bhakti* or devotion was a *Rasa*—the tenth *Rasa.*

Deshmukh. M. G.—The Concept of Rekhā in Jnāneśvarī. *NUJ.* No. 7, pp. 80-84. [781

Jnāneśvarī is an "exquisite work of art" in the realm of ancient Marathi Poetry. It is a poem, having the *Bhagvadgītā* for its theme and was composed in A.D. 1290 by Jnāneśvara. The writer here tries to interpret the term *Rekhā* found in the poem.

Deshpande, R. R. and **Tope, T. K.,** *Eds.*—कुमारसंभवम् (Sanskrit-English text). Crown, pp. 200. Pub.: Editor, Mauj Printing Bureau, Bombay, 1941. [782

Cantos IV and V, of *Kumārsambhavam,* with Mallinatha's Commentary.

Desikar, S. Muttuvel *Ed.*—Sivapūjavidhi (Tamil text). pp. 48 + 3, 1 plate. Dharmapura Adinam, 1941 (?) [783

A collection of few verses from *Thevāram, Tiruvāchakam* and *Tiruppugazh.*

Desikar, Vaidyanatha—Ilakkaṇa Viḷakkam: Potuladikaram (Tamil text). pp. 621, S. Ramalingadesikan, Madras, 1941. [784

A new edition of the third section of *Ilakkaṇaviḷakkam.*

Devadhar, C. R.—The Arthaguna "Śleṣa". In No. 1434, pp. 145-154. [785

Studies the definition of Śleṣa as given by Vāmana, which he finds is a feature of plot-construction. Concludes that Arthaguṇa Śleṣa is no other than a peculiarity of plot-construction; it is a definite pattern and its repetition in Śūdraka's play is so frequent and so obvious as to justify Vāmana's remark that it is an outstanding characteristic of Śūdraka's plays.

——— Balacarita: A Ramaic Play. *ABORI.* XXII, Pts. 3-4, pp. 288-292. [786

Discusses the play *Balacarita*, ascribed to Bhāsa, and examines four citations to demonstrate that they deal with the life of Rāma. Disagrees with Dr. A. D. Pusalkar that the verse उत्साहातिशयं etc., given by Sagaranandin and Visvanatha belongs to the बालचरित ascribed to Bhāsa.

Devasthali, G. V.—The Anumiti-nirūpaṇam of Ramanārāyaṇa· In No. 1434 pp. 155-160. [787

A study of *Anumiti-nirūpaṇam*,—a small work by Rāmanārāyaṇa who has therein tried to give an exposition of the Anumiti (One of the four pramāṇas) and also of the fallacies or the hetvābhāsāḥ.

Devi, Akshaya—A History of Sanskrit Literature. 7½" × 5" pp. 175. Vijayakrishna Bros, Calcutta, 1941. [788

An attempt to summarise in a small compass all the volumes of research that has accumulated on the subject beginning from Mohenjo Daro.

Dikshit, D. S.—आगमसार (Marathi text). pp. 120. Pub.: Author, Ayurvidya Press, Poona, 1941. [789

A poetical work on Advaitism.

Dikshit, S. K.—Bharcu and Avantivarman. In No. 1434, pp. 161-164. [790

Refers briefly to some important editions of the *Kādambarī*.

Dikshitar, V. R. Ramachandra—Bhāsa and Kauṭalya. In No. 1434, pp. 165-167 [791

Examines further material in support of the thesis conclusively proved by Dr. Ganapati Sastri, that Bhāsa was a predecessor of Kauṭalya. The evidence adduced here are linguistic and historical.

Elwin, Verrier—[The Blue Grove: The Poetry of the Uraons] by W. C. Archer, London, 1940. See *ABIHI.* III, No. 946. [792

"Mr. Archer is well qualified by his studies of symbolism to throw a good deal of light on the real significance of Uraon songs; he has unearthed much of the stock imagery and revealed its meaning." *Man, XLI (12.41), p. 41.*

Gajendragadkar, A. B. *Ed.*—वेणीसंहारम् (English-Sanskrit text). Demy 8vo, pp. 422, 3rd Edn. Pub.: Editor, Aryabhushan Press, Poona, 1941. [793

Veṇīsaṁhāram. Drama of Bhaṭṭa Nārāyaṇa, edited with a translation into English, and notes.

Gharpure, J. R.—Smritimuktaphalam (Panchmaḥ Khaṇḍaḥ), Kalkandam, Prayaschittakandah. Royal 8vo. pp. 218, V. J. Gharpure, Aryabhushan Press, Poona, 1941. [794

Fifth part of the Smritimuktaphalam of Vaidyanath Dikshit, dealing with Kal (time) and *Prāyashchitta.*

Ghatge, A. M.—Introduction to Ardhamaghadhi, 2nd Edn. Revised and Enlarged, Kolhapur, 1941. pp. xii + 252. [795

Ghosh, J. C.—Literature and Drama: Bengali. In No. 1455, pp. 484-491. [796

Ghosh, Mamomohan—[Ṛgvedavyākhyā Mādhavakṛtā] by C. Kunhan Raja, Madras, 1939. See *ABIHI.* II, No. 826. [796 A

"Edition of the commentary of the Ṛgveda by Mādhava based on a single manuscript of the work deposited in the Adyar Library. Mādhava the author of this commentary is quite different from his name-sake who was Veṅkatarāya's son and author of another commentary of the Ṛgveda called *Ṛgarthadīpikā.* In the present edition of Mādhava's *Ṛgvedavyākhyā* the work has been printed exactly as it is found in the manuscript, which is full of many *lacunae* as well as errors." *IHQ. XVII, p. 271.*

——— [The Number of Rasas] by V. Raghavan, Madras, 1940. See *ABIHI.* III, No. 1043. [797

"Dr. Raghavan has very diligently collected and discussed materials to show the evolution of the *rasa* school of ancient Indian literary criticism. As this collection has been pretty well exhaustive and includes quotations from some works hitherto unpublished. The present work will be of great help to a critical student of the history of ancient Indian literary criticism." *IHQ. p. 528.*

Gode, P. K.—Guṇapatākā. *IHQ.* XVII, pp. 82–86. [798

Gives some references to a work called *Guṇapatākā* and indicates the chronology of the references which he says, may prove the existence of the work for a period of at least 500 years, if not more.

——— A Topical Analysis of the Bhojanakutūhala. A work on Dietetics, Composed by Raghunātha, Between A. D. 1675 and 1700. *ABORI.* XXII, Pts. 3–4, pp. 254–263. [799

Gives the topics of the treatise as found in the MS. (No. 594 of the Government MSS. Library at the Bhandarkar Or. Res. Institute, Poona), of Bhojanakutūhala of Raghunātha.

——— The Historical Background of the Cimanī-Carita. A Romantic Love-Poem by a pupil of Bhaṭṭoji Dīkṣita dealing with the love of the Daughter-in-law of Allāh Vardī Khān Turkmān. (Between A. D. 1606–1659). *PO.* VI, pp. 149–158. [800

Records some information about the household affairs of Allāhvardī Khān as revealed in a Sanskrit poem called the *Cimanī-carita*, composed by Nīlakaṇṭha Śukla in A. D. 1656, a pupil of Bhaṭṭoji Dīkṣita. Cimanī was the daughter of the elder brother of Allāhvardī Khān, and at the same time his daughter-in-law, being the wife of his eldest son. Her romantic love with Dayadēva Sarma is the theme of the Poem.

——— An Interpolation in the Nāndī Verses in the Ratnāvalī of Śrī Harṣa. *JTSML.* II, Pt. 2, pp. 1–5. [801

Illustrates the application of critical apparatus to dramatic works, by taking the study of *Nāndī* Verses of the *Ratnāvalī*.

——— Jagaddhara's Indebtedness to Harihara an ancient Commentator of the Mālatī-Mādhava. *ABORI.* XXII, Pts. 1–2, pp. 38–44. [802

Shows that Jagaddhara, the commentator of *Mālatī-Mādhava* by Bhavabhūti, has borrowed to a very large extent, from the older commentary on the same play, by Harihara.

Gurner, C. W.—The Poetry of Flight in Kālidāsa. *IC.* VIII, pp. 107–110. [803

This article is concerned with the poetry of flight through the air as found in the works of Kālidāsa.

Hasan, Hadi—Khaqani's Poetry. *VBQ.* VI, pp. 248–259. [804

A short study of Khaqani's poetry which the writer says "is like jewels in a casket".

Hazra, R. C.—Bṛhaspati Rāyamukuṭa and his Patron. *IHQ.* XVII, pp. 442-455. [805

Huyilagola, Varadaraja—The Place of the Short Story in Kannaḍa Literature (Kannaḍa text). *JKLA.* Vol. 26, Pt. 1, pp. 23-38. [806

——— Kannaḍa Sahitgadalli Sanna Katheye Stāna (Kannaḍa text). *KSPP.* XXVI, pp. 22-28. [807

The place of the short story in Kannaḍa literature.

Jagirdar, R. V.—The Jaimini Bhārata, (Kannada text). *JKLA.* Vol. 26, Pt. 2, pp. 145-150. [808

Argues that the primary purpose of Lakṣmīśa was writing a Vaiṣṇava Purāṇa in Kannaḍa.

Jayamkondar—Kalingathuparani (Tamil Text). pp. 326. Pub.: A. V. Kannaiya Nayudu, Madras, 1941. [809

Kalingathuparani with a new commentary written by Kanniah Naidu.

Johnson, E. H.—[Jaṭāsiṁhanandi's Varāṅga-caritra] Edited by A. N. Upadhye, Bombay, 1938. See *ABIHI.* II, No. 656. [810

"Contains a hitherto unknown *dharmakathā*, attributed on fairly good evidence to Jaṭā-Siṁhanandi and assigned to the close of the seventh century A. D. The text rests on two MSS., which, though old, are defective, and the editor has done his best to produce a readable version by putting forward a number of conjectural amendments, most of which are acceptable; as they are relagated to the notes, scholars will have no difficulty in improving on them, if they can. The work is written in a semi-kāvya style, which, as the editor points out, has been far more influenced by Aśvaghoṣa than by the later poets, thus suggesting, like the sculpture of Amaravati and Nāgārjunakoṇḍa, the popularity of the Buddhist poet in Southern India". *JRAS, 1941, pp. 170-171.*

Jois, Hullur Srinivasa,—Kumāra Rāmana Sāngatyagaḷu (Kannaḍa text). *KSPP.* XXVI, pp. 66-68. [811

Describes *Bālamumāra Rāmana Sāngatya* by Mahālinga Svāmi of Hami, and another by Vagasanpayaya both on the theme of the Heroism of Kumāra Rāma of Kaili. It is from the ashes of this kingdom that the great Vijayanagara Empire arose.

——— Kumāra Rāma. *QJMS.* XXXII, Pt. 1, pp. 58-64. [812

Gives outline of the story of Kumāra Rāma as given by Nagasangayya.

Joshi, S. S. *Ed.*—Siddhāntakaumudī, with Bālamanoramā Commentary of Vāsudeva Dīkṣita and Rupalekhana Panktilekhanaprakāra by Gopal Sastri Nene. Edited with Prayoga-Suci (Sanskrit text). 9¾″ × 6½″, pp. 1047, Benares, 1941. [813

Kadiresan, Chettiar—Urainadaikkovai, Pt. 2 (Tamil text), pp. 14 + 171. S. I. Saiva Siddhanta Works Publishing Society, Madras, 1941. [814

A collection of eight topics dealing with ancient Tamil literature.

Kanakavijaya, Muni, *Ed.*—गौतमीय काव्यम् (Sanskrit text), Crown 16mo. pp. 332. Nirnaya Sagar Press, Bombay, 1941. [815

Poems relating to Gautama (Indrabhuti) with Gautamyiya Prakash, a commentary by Kshemakalyan Gani.

Karandikar, J. G.—The Patriot Poets of Mahārāshtra. *IR.* Vol. 42, pp. 615–616. [816

A broad review of patriotic poetry of the Mahārāshtra poets.

Karmarkar, R. D. *Ed.*—मुद्राराक्षसम् (Sanskrit-English text). Demy 8vo. pp. 450. Pub.: Editor, Aryabhushan Press, Poona, 1941. [817

"Unlike the other plays in Sanskrit, this deals with diplomacy and politics to the entire exclusion of love, without having a single female character, a fact which might appear almost impossible to believe. The style of the poet is also direct and vigorous keeping with the dignity of the subject-matter that is portrayed. The drama deals with the events that happened during the year immediately after the defeat of the Nandas and the installation of Chandragupta Maurya as Emperor. The interest of the play centres round the theme of winning over of Rākṣasa, a capable minister of the Nandas, who remained faithful to them even after their defeat by Cāṇakya, a clear-headed, self-confident, intriguing politician, who is responsible for Chandragupta Maurya's accession to the throne". *QJMS. XXXII, pp. 240–242.*

Kashyap, Mohanlal—Rakshabandhan and other Poems. With a Foreword by Nicholas Roerich. 7″ × 4¾″, pp. ii + 22. International Book House, Bombay, 1941. [818

"Together with lofty ideals which shall forever remain inseparable from the essence of India's wisdom, there are also being portrayed faithful features of oriental life. The soul of a true poet weaves a wreath to characteristic oriental beauty, resounding to the splendour of Indian festivals, customs, traditions, thought, heroic achievements and devotional". *Foreword*, p. i.

Kelkar, M. M. *Ed.*—प्रदक्षिणा (Marathi text). Demy 16mo. pp. 226, Rajguru Press, Poona, 1941. [819

Pradakshiṇā. A review of Marāthi literature during the last hundred years, by different writers, published in connection with the centenary of the Sarvajanik Wachanalaya, Nasik.

Khan, Ghulam Mustafa—Khākī: An Unknown Mystic Poet of Urdu. *NUJ.* No. 7, pp. 85–95. [820

Discusses the only work of Khākī, the mystic poet of Urdu, and attempts to prove that the identification of this poet by Maulana Abdul Hai with one mentioned in Mir Hasan's *Tadhkira* is not correct.

Kizhkanakku, Padinen—Padinen Kizhkanakku, Pt. 1. (Tamil text). pp. 712, South Indian S. S. W. Śociety, Tinnevelly, 1941. [821

A collection of eighteen poems in Tamil dealing with the aims of life, from *Tirukkural, Naladiar, Nanmabikantkai, Nanarpathu,* etc.

Konow, Sten, *Ed.*—A Medical Text in Khotanese. Avhandlinger utgitt av Det Norske Videnskaps-Akademi i Oslo, 1941. [822

"Professor Konow has taken the second text published in facsimile in *Codices Khotanenses* (1938) and excerpted the Khotanese part of it. He has put aside the Sanskrit part, which he considers extremely corrupt (p. 6), although he has made considerable use of it in his interpretation .....An English translation and glossary are included". *H. W. Bailey, BSOS. X, p. 1021.*

Krishanaiya, K. Rama, *Ed.*—Navanandeharitra (Telugu Text). pp. 284. University of Madras, Madras, 1941. [823

A poem in dvipada metre composed by Gauranamatya, a poet of the 15th century. It is essentially a Saivite work describing the adventures on Nava Nadhas or Yogic Siddhas, the principal among them being Meenanadha, who is said to be the son of Śiva and Pārvatı.

Krishnamacharya, Embar—The Suktimuktavali of Bhagadatta Jalhana. Gaekwad's Oriental Series No. LXXXII. Edited with an introduction in Sanskrit. Oriental Institute, Baroda, 1941 (?) [824

This is one of the earliest anthological works in Sanskrit. The date of composition is definitely given in one of the concluding verses as 1179 S. E., or 1257 A. D. The name of the author, as recorded in the introductory portions of the work, is Jalhana, commander of the elephant troops of the Yadava Prince Kṛṣṇa. The concluding verses, however, refer to Bhanu or Bhaskara as the author, who is stated to have composed the work on behalf of Jalha.

Kshirsagar, P. G.—मराठी रंगदेवतेच्या स्मरणांतील शंभरवर्षां च्या मौजा, खंडपहिला (Marathi Text). Crown 16mo. pp. 40, Pub.: Author, Hanuman Press, Poona, 1941. [825

First part of the reminiscences of the Marathi stage during the last hundred years.

Kunhan Raja C.—[Kamasavaho of Rama Pannivada,] by A. N. Upadhye, Bombay, 1940. See *ABIHI.* III, No. 1992. [826

"For a critical edition of a work of the sort there is nothing to be described in this presentation. The identity of the author is yet a matter of controversy among scholars in Malabar. Some people take him as identical with the very popular Malayalam poet Kuncan Nambiyar and others regard him as his brother. The editor does not commit himself to any view on the matter." *BmV. V, Pt. 1.*

——— Poetic Beauty. *AOR.* VI, Pt. 2, pp. 1-30. [827

A study of what constitutes the essential elements in Sanskrit Alamkara. Concludes: "My whole thesis is that when we look at what has remained to us of the ancient civilisation in India, the lament of beauty and a sense of beauty are the most prominent feature that remains as enduring factors in their culture".

——— Prakriyāsarvasua: Taddhita, by Nārāyaṇa Bhaṭṭa. (Sanskrit text). With foreword and introduction in English. Index of Sutras, verses and words, etc. Madras University Sanskrit Series No. 15. 9½" × 6", pp. xxxii + 197 + 155. University of Madras, Madras, 1941. [828

Nārāyaṇa Bhaṭṭa of Malabar, who lived over three hundred years ago, is now well known to sanskritists through the publication of some of his works. His *Nārāyaṇīyam* has been published in the Trivandrum Sanskrit Series as No. 18, and his *Mānameyodaya* has been published in the same series, as No. 19. The latter was published by Kunhan Raja in collaboration with S. S. Suryanarayana Sastri of the University of Madras in 1933 in the T. P. H. Series, with an English translation, Notes etc. The early portion of *Prakriyāsarvasva* has appeared in the Trivandrum Sanskrit Series as No. 106 in 1931 and the Unadi portion appeared in the Madras University Sanskrit Series as No. 7, Pt. 2 in 1933. Many of his Campu works are also available in print.

"The Taddhita portion now edited by Dr. Cunhan Raja, who brings to his work not only the critical acumen of the modern scholar but also the learning and accuracy of the ancient. The edition which contains a very learned introduction where problems connected with the author and the work are discussed by the editor in the truest academic spirit and the importance of the work is vividly brought out, is made exemplary by the appendices, indices and notes at the end". *S. Subramanya Sastri, BmV. V. Pt. 4, p. 200.*

Kunhan, Raja, C.—Niruktavārtika: A Rare Work till now Undiscovered. *AOR.* V, Pt. 2, pp. 1-16. [829

Points out the existence of a work called *Niruktavārtika*; some kind of explanation of the Nirukta of Yaska. It is not of the nature of the Vartika on the Sūtras of Pāṇini by Kātyāyana, says the author, but it must be in the nature of the Vartikas in the system of philosophy.

——— Notes on Kālidāsa. *AOR.* V, Pt. 2, 40 pages; V, Pt, 1, 32 pages. [830

Discusses at length the question of the *Bharatavākya* in the Mālavikāgnimitra and alludes to Agnimitra in the works of Kālidāsa.

In the *Bharatavākya* of the Mālavikāgnimitra there is a reference to the hero of the story. Can we conclude from this, says Dr. ,Kunhan Raja, that the drama as written during the life-time of the hero, namely the king Agnimitra? The usual answer to this question is in the negative; very few scholars accept the position that Kālidāsa, the author of the Mālavikāgnimitra was a contemporary of king Agnimitra. The problem of the date of Kālidāsa has been approached on the assumption that he was a contemporaray of Vikramaditya, and the only question that has been attempted is that of the identity of the Vikramaditya in whose court Kālidāsa spent his time.

Dr. Kunhan Raja tries to consider if the name of Agnimitra could find a place in the Bharatavakya, if the drama had been written long after the time of Agnimitra. All the evidence, so far gathered by the learned author, tend to prove that the Mālavikāgnimitra was written by Kālidāsa during the reign of Agnimitra.

——— Sāmavedasaṃhitā. *BmV.* V, Pt. 2 (Serial). [831

Gives the text of two commentaries on the Sāmavēda, one by Nārāyaṇa who belongs to about 6 0 A.D., and the other by Bharatasvāmin, son of Nārāyaṇa, who belongs to the early fourteenth century.

——— Sarvanukramani-Padya Vivṛtti: A New Commentary on the Rgveda-sarvanukramani of Kātyāyana. *AOR.* V, Pt. 2, pp, 1-4. [832

A few extracts from a commentary said to be somewhere in Malabar, a work of an author whose name is not known.

——— Śrī Rāma and the Raghuvaṁśa. In No. 1434, pp. 356-361. [833

Finds difficulty in accepting that Rāma was a great hero to Kālidāsa; he has also very great difficulty in believing that Kālidāsa had known the *Rāmāyaṇa* of Vālmīki.

Laddu, R. D., and **Gore, N. A.**—Panumacariya of Vimalasuri (Cantos 33-35). Text and English Translation. Crown, pp. ix + 63 + 63. Venus Book Stall, Poona, 1941. [834

Contains an introduction giving an *apparatus criticus* and dealing with the topics concerning the author, his probable date and an estimate of his work.

Lakshminarasimhiah, M.—A note on the Authorship of Āśvalāyanagṛhya-mantra-vyākhyā. *IHQ.* XVII, pp. 518–523. [835

A critical examination of Haradatta's *Āśvalāyana-gṛhya* published by the Trivandrum Library. Concludes that the commentary on the first adhyāya can only be by Cakrapāṇi and not by Haradatta. The second adhyāya cannot be assigned to Haradatta in the absence of evidence.

Majmudar, M. R.—Main Tendencies in Mediaeval Gujarati Literature. *JGRS.* III, Pt. 2, pp. 108–119; Pt. 3, pp. 127–145. [836

A study of Gujarati literature split up into seven periods of unequal duration. The present paper is limited to the first four periods. i.e., roughly from 1100 to 1908 Samvat, styled as *Mediaeval Period of Gujarati Literature*. The second part deals with Gujarati Literature which is mainly exposition of the social life and manners of the people.

Mankad, D. R.—Mudrārākṣasa and Kaumudīmahotsava. *JUB.* X, Pt. 2, pp. 141–147. [837

Recapitulates some of the discussion that had been intimated by late Dr. K. P. Jayaswal in connection with this drama, in *JRHRS* II and III, and notes the references of Viśākhadatta to Kaumudīmahotsava.

Menon, Chelnat Achyuta—Death of Odōnan. *AOR.* VI, Pt. 1, 15 pages. [838

A Ballad describing the fight between Taccōli Odōnan, the famous hero of Kadattanad, North Malabar, and Matilūr Kurukkaḷ a contemporary teacher of Fencing.

Menon, T. K. Krishna—A Primer of Malayalam Literature. 2nd Edn. pp. iii + 89 + viii. B. G. Paul & Co., Madras, 1939. [839

A short account of the Malayalam country, and discussion on various views which have been expressed about the different epochs of the Malayalam language.

Mishra, Umesh, *Ed.*—The Vijñāna Dīpikā by Padmapādacārya, with a Sanskrit Commentary, *Vivṛtti*, an English Introduction and a summary. pp. 37+47. Allahabad University, 1940 (?) [840

Misra, Brahmasankara, *Ed.*—Śrī Bhāvaprakaśa of Śrī Bhāvamiśra. Edited with Vidyotini Hindi Commentary, Notes, Introduction. (Sanskrit text). Introduction in Hindi. 8½"×5½", pp. 30+852+12. The Showkhamba Sanskrit Series Office, Benares, 1941. [841

Misra, Gangadhar *Ed.*—Bījavāsanā: Proofs of Bījagaṇita. (Sanskrit Text). Crown. 8vo, pp. 58. Benares, 1940. [842

Misra, Padma—Dramas Based on Epic Plots. *IC.* VII, pp. 368–371. [843

Points out the many drāmas composed in Bengal, which have been based on the stories from the *Rāmāyaṇa* and the *Mahābhārata*, which are not at all in keeping with the original epic stories, but are based more on imagination to present them to the people in the form best known to them.

——— [The Number of Rasas] by V. Raghavan, Madras, 1940. See *ABIHI.* III, No. 1043. [844

"The acceptance of Śānta introduced a new era, which marks the beginning of the increase in the number of Rasas. Varieties of the same Rasa were accepted as separate Rasas and the number became thirteen. Prominent among these Rasa-makers are Bhoja and Haripala, whose views are discussed by the author. The chapter on the synthesis of Rasas is very interesting as it clearly shows that the syncretisation was going on in this department also, as in other branches of the Indian studies and culture and reflects the Indian mentality of finding out unity in diversity." *IC. VII, pp. 378–379.*

Misra, Shyam Behari, and **Misra, Sukhdeo Behari**—Literature and Drama: Hindi. In No. 1454 pp. 492–497. [845

Mugali, R. S.—Campuvina Mula (Kannaḍa text). *KSPP.* XXVI, pp. 69–75. [846

Origin of Campu. Argues that the *campu* was in all likelihood a contribution of Kannada. At any rate the Kannada *campu* is not the result of any imitation. It has a very distinctive and independent personality.

Nair, P. Krishnan—Dhvanyāloka: Identity of authorship (Malayalam text). *AOR.* VI, Pt. 1, 18 pages. [847

Evidence has been adduced from works like the *Locana*, *Vyaktiviveka*, *Kāvyamimāmsā* and *Abhinavabhārati* to show that both the *Kārikā* and *Vṛtti of the Dhvanyāloka* are by Ānandavardhanācārya.

——— Maṇipravāḷasvarūpam. *AOR.* V, Pt. 1, 12 pages, (Malayalam text). [848

Discusses the nature and scope of Maṇipravāḷa composition defined by the author of *Līlātilakam* and endeavours to clarify many issues raised in that connection by scholars.

——— Prabhākara's Criticism on Dhvani; A Reply. (Malayalam text). *AOR.* V, Pt. 2. [849

Refutes some of the criticism of Prabhākara's on the theory of Dhvani.

——— Vaḷḷathol's Skill in the Use of Álankaras. *AOR.* V, Pt. 1, 13 pages, (Malayalam text). [850

Calls attention to one aspect of Vaḷḷathol's poetry, *viz.*, his skill in the use of Alankaras. The maxims of Ananda Vardhanacarya are explained showing how Vaḷḷathol strictly conforms to them.

Narahari, H. G.—The Date and Works of Naimiṣastha Rāmacandra. *BmV.* V, Pts. 1 and 2. [851

The work is a short treatise on the shape and dimensions of sacred fire-places, sacrificial sheds etc. The writer discusses four manuscripts of the work, Nos. VII H. 36; XLI D. 61; XLI D. 62 and XLI D. 63 of the Adyar Library. The period of Ramacandra's literary activity falls between *c.* 1430 A. D., and 1460 A. D. He is known to have written the following works: *Navakuṇḍavidhi*, *Karmadīvikā*, *Sāṅkhyāyana-gṛhyasūtra-paddhati*, *Śukhaparisiṣṭavyākhyā*, *Śulvartika*, *Samarasāra*, *Yantraprakāśa* with commentary *Nāḍīparīkṣā*.

Narasimhachar, D. L.—Vaḍḍārādhane, (Kannada text). *JKLA.* Vol. 26, Pt. 1, pp. 67–88; Pt. 2, pp. 89–108. [852

Ancient Jain Prose Work. The sixth story is completed in this instalment. Throws light on the development of the Kannada language and on many points of historical interest. In part 2 four more stories are presented.

Nene, Gopal Sastri—Siddhantakaumudi, with Balamanorama Commentary of Vasudeva Diksita and Rupalekhana and Panktilekhanaprakara. With Prayoga-Suci by Sadasiva Ṣastri Joshi. pp. 1047. Pūrvārdha. Benares, 1941. [853

Nerurkar, V. R.—मेघदूतम् (English-Sanskrit text). Crown 16mo. pp. 154. 3rd Edn. Tatwa Vivechak Press, Bombay, 1941. **[853 A**

Meghadutam. This Cloud Messenger, Kālidāsa's poem, edited with introduction, translation and notes.

Ojha, Gaurishankar Hirachand, and **Guleri, C. S.**, *Eds.*—The Pṛthvīrājavijaya of Jayānaka, with the Commentary of Jonaraja. 9¼″ × 5¾″, pp. 4 + 11 + 314. Vedic Yantralaya, Ajmer, 1941. **[854**

The *Pṛthvīrājavijaya*, doubtfully ascribed to Jayānaka who possibly belonged to Kashmir, is very valuable for the history of the Imperial Cāhamānas (Cauhāns) of Śākambharī (Sambhar) and Ajayameru (Ajmer). The work was apparently composed in the period A. D. 1191 92, the date of the first and second battles of Tarain, in order to immortalise the great victory of the Cāhamāna king Pṛthvīrāja III (*c.* 1179-92) over the Muslim invader Muiz-uddin Muhammad bin Sam in the first battle of Tarain.

"The poor condition of the MS. has necessarily rendered the task of the editors extremely difficult. But Dr. Ojha and Pandit Guleri must be congratulated for the excellent work they have done as regards the text of the work. They have attempted to restore the text wherever possible with the help of the commentary and have also suggested emendations of the text and the commentary in many places. The *viṣayānukramaṇī* compiled by is also exhaustive and useful. It is however unfortunate that the editors have not dealt with the historical materials furnished by the poem by way of an introduction and have not appended an index to the volume".

"Like all Indian *kāvyas* (including the *dṛśyakāvyas*) dealing with historical themes, the *Pṛthvīrājavijaya* also contains an amount of unhistorical, imaginary or legendary elements. Cantos I—II dealing with the origin of the Cāhamāna dynasty, Canto IV introducing a Vidyādhara, Canto XI, verses 25-104 representing Pṛthvīrāja as an incarnation of Rāmacandra and referring to his love for a lady who was Tilottamā in her previous birth, etc., apparently fall in the above category. But on comparison with the known facts of Cāhamāna history, it has been found that the poem contains a very considerable amount of historical truth. As was long ago pointed out by Buhler, the genealogy and general history of the Cahamanas as given in this work contradicts Cand's *Pṛthirāy-rāso* in every particular, but agree remarkably with epigraphic evidence. Cand's work may have had more "poetic" elements even in the original, but it appears to have received additions in succeeding ages". *Dines Chandra Sircar, IHQ. XVIII, pp. 79-81.*

"The birch-bark manuscript of this commentary historical *kāvya* was discovered first by Dr. G. Buhler, who, however, owing to its mutilated condition, despaired of the recovery of its reading. Dewan Bahadur Harbilas Sarda about 30 years ago made its contents first known to scholars in a paper (Proceedings ASB. 1873). At last, the eminent historian M. M. Gaurishankar Ojah and Pandit Chandradharji undertook the edition of the text of *Pṛthvīrājavijayam* from one single MS. as a second has not been discovered till now. Panditji has in a learned preface in English discussed the probable date and the historical authenticity of this *kāvya*... ....

It is a significant fact that towards the close of the Hindu period Kashmir was the home of Sanskrit learning and she supplied most of the literary brains to Western and Central India while Gauda and Magadha met the needs of Eastern India. We have a galaxy of Kashmirian poets of this period such as Bilhan, Kalhan, Dalhan, Chand, Jayanak, Jayaratha and Yonaraja. M. M. Ojah says "It is reasonable to suppose that the work must have been written to celebrate the great victory of Prithviraj over Shahab-ud-din Ghori in 1191 A.D. immediately after the event. But his defeat and assassination in 1193 A.D., probably drove the poet back to his home in Kashmir." It is doubtful whether the poet completed his work at all."

K. R. Qanungo. TMR. LXXII, p. 377.

Pandian, Jagavira—Pulavar Ulagam, Pt. 1: Kamban Kalanilai. (Tamil text), pp. 480. Tiruvalluvar Nilayam, Madura, 1941. **[855**

Jagavirapandian. A critical appreciation of a few verses in *Kambaramayanam* in the first five chapters of *Balakanda*.

Paranjpe, V. G. *Ed.*—Kumarasambhave, Chaturthapanchaman Sargau. 2nd Edn. (Sanskrit-English text). Crown 8vo. pp. 120. Pub.: Author, Aryasanskriti Press, Poona, 1941. **[856**

The fourth and fifth Cantos of the *Kumarasambhava*, edited with notes, translation, etc.

——— कालिदासीयं मेघदूतम् (Sanskrit-English text). Crown 8vo. pp. 232. Pub.: Author, Aryasanskriti Press, Poona, 1941. **[857**

The Cloud-Messenger of Kālidāsa. With the commentary of Sthiradev.

Parikh, J. T. *Ed.*—Venisamhara, Parts I and II. (Sanskrit-English text). Crown 16mo. pp. 320, Pub.: Editor, Vir Vijaya Printing Press, Ahmedabad, 1941. **[858**

Original text of *Venisamhara* of Bhatta Narayana, Introduction, Translation and Notes.

Parthasarathi, R. K.—A Leaf from Kālidāsa and Māgha. *JSVOI.* II, Pt. 1, pp. 73–80. [859

Sometimes, two different poets, great in their own way, treat the same topic in the course of their works, may be with a view to show to the literary world how the one can beat the other in his own ground. The writer shows how Māgha has scored over Kālidāsa by means of a bold imagination and powerful art of expression.

Pillai, A. Bhuvaraham—Perundevanar. (Tamil text). *JAU.* XI, Pt. 2, pp. 144–148, [860

The author has taken pains to determine the view-point of Perundevanar in the arrangement of the 400 stanzas dealing with Purana which he has collected.

Pillai, M. Arunachalam—A Critical Study of the Sixteen Sutras in the chapter on Prosody in the third section of the Tholkappiyam (Tamil text). *JAU.* XI, Pt. 2, pp. 134–143. [861

Pillai, M. V. Venugopala *Ed.*—Tolkappiyam Colladhikaram with Nachinarkiniam (Tamil text). pp. 588. Bhavanandar Kazhakam Madras, Madras, 1941. [862

A new edition of the second section of the *Tholkappiyam* with Nachinarkiniyar's commentary with footnotes.

Pillai, S. N. Kandiah—Kalittogai Vacanam (Tamil text). pp. 273. Ottrumai Office, Madras, 1941. [863

A summary of the contents of the verses in *Kalittogai*, one of the ancient Tamil classics.

Pillai, S. Vaiyapuri—Rāmappaiyam Ammānai: A Historical Ballad. A Summary. *AOR.* VI, Pt. 2, pp. 1–11. [864

The poem deals with Tirumalai Naick's war of A. D. 1637 against Saḍaikka Tēva II, alias Dalavāy Sētupati. The writer gives a summary.

Pillai, R. P. Sethu—Kambar and Kacciyappar (Tamil text). *AOR.* VI, Pt. 2, pp. 1–25. [865

Brings out the several points of resemblance between *Kambaramayanam* and *Kandapuranam.* The central theme in both is the struggle between virtue and vice. Some of the most striking points of similarity in the narration of events and appendix gives parallel verses from the epics showing similarity in diction.

——— Anandakkumaran. (Tamil text). pp. 88. Tamizhkalai Achaham, Conjeevaram, 1941 [866

A collection of twenty-two essays dealing with topics connected with both ancient classics and modern works.

Pillai, T. Lakshmana—Ravi Varma (Tamil text). pp. 166, V. V. Press, Trivandrum, 1941. [867

A short drama having Ravivarma, a Travancore king of 13th century as the hero.

Pisharoti, K. R.—Meghasandeśa: A Note. *IHQ.* XVII, 517. [868

A short note pointing out a verse quoted in the *Līlātilaka* which forms a valuable confirmation of the old tradition, associating Kālidāsa with Vikrama.

Pusalkar, A. D.—The Problem of the Bālacarita. In No. 1434, pp. 339-344. [869

While dealing with the date of Bhāsa, in his work *Bhāsa*, Lahore 1940. (See *ABIHI*, II, No. 1034) the writer tried to show that the reference in Viśvanātha's *Sāhityadarpaṇa* is to the *Bālacarita* as published in the Trivandrum Sanskrit Series, and that there is only one *Bālacarita Nāṭaka* which is represented by the printed edition. He now re-examines the question in detail in the light of the information supplied by Sagaranandin and other sources. His conclusion is still same viz., there is only one *Bālacarita Nāṭaka* identical with that published in the Trivandrum Series.

Qadir, Abdul—Literature and Drama: Urdu. In No. 1455, pp. 522-534. [870

Radhakrishnam, E. P.—The Pañcapādikā Literature. *PO.* VI, pp. 57-73. [870 A

Draws attention to the available literature in the three famous *prasthānas*, viz., *Vārttikaprasthāna*, *Ṭīkāprasthāna* and the *Bhāmatiprasthāna*. The *Pañcapādikāprasthāna*, or *Vivaraṇaprasthāna* is one of the three schools of thought that have interpreted Śaṅkarācārya's *Bhāṣya* on the *Brahmasūtra* in three different lines.

——— A Few Works Entitled Tarkabhāṣā. *PO.* VI, pp. 181-117. [871

Considers the available works with the title of Tarkabhāṣā and notes some relevant details.

Raghavan, V.—Minor Works Wrongly Ascribed to Ādi Śaṅkara. *AOR.* VI, Pt. 1, pp. 5-8. [872

To show that the work *Sarvavedānta Siddhānta Sārasaṁgraha* or *Vedānta Śastra Siddhāntasamgraha* or *Vedānta Sārasamgraha*, is not the work of Ādi Śaṅkara.

Raghavan, V.—Some Appayya Dīkṣitas. *AOR.* VI. Pt. 1, 4 pages. [873

The author has spoken of Appayya Dīkṣitas II and III, in a paper presented to the 10th All-India Oriental Conference (Tirupati), and it is published in the Proceedings of that Conference. It is with reference to Appayya III that the author is referring to that paper here.

Rajaratnam, G. P.—Namma Ratnatrayada Vinaya. (Kannaḍa text). *JKLA.* Vol. 26, Pt. 1, pp, 40-55. [874

Argues that the aggressive and almost insolent statements contained in the poetical works of Panna, Ranna and Janna known as the *Ratnatrayas* in Kannaḍa literature about themselves and in praise of the excellence of their own work and as against others was the work of others who sometimes conducted literary feuds against each other and, perhaps, also in the name of their masters and of schools to which they belonged. This seems to have been taken up, later blindly as a convention.

Ramakrishnaiya, K.—Telugu Literature Outside the Telugu Country. *AOR.* V, Pt. 1 (1942-41) Telugu text. 38 pages. [875

The Telugu literature outside the Telugu country which is dealt here, is the literature that developed in the Chola, Pandya, and Karnataka kingdoms of the South, under the patronage of the Naiks and Marathas and other rulers of those countries, their courtiers and commanders, who have chosen to cultivate and develop the Telugu literature even amidst Tamil and Kannada surroundings, thus perhaps justifying the statement of the Emperor Poet Krishnadevaraya, that " Telugu is the best of all vernaculars ".

This article has been issued in a book form by the Madras University as Telugu Series No. 9, Madras, 1941.

Ramakrishniah, K. and **Sastri, S. L.** *Eds.*—Paratatvarasāyana by Iswara Phanibhatta, (Telugu text). Madras University Telugu Series No. 10. 9½" × 6½", pp. xii + 112. University of Madras, 1941. [876

Consisting of five chapters, is one of the few Prabandhas in Telugu literature that have philosophy for their theme. Phanibhatta adopted the story of Harasanatkumara Samvada from the *Mahābhārata* and treated it in the usual Prabhandha form in order to popularise the principles of Sankhya and Yoga as means to final liberation. The legendary content of the work tones down the abstract philosophical ideas contained in it.

Ramasarma, V.—The Vṛitti in Śabdamaṇidarpaṇa is not Kēśirāja's (Kannada text). *JKLA*. Vol. 26, Pt. 1, pp. 56–61. [877

Argues that the gloss (Arthavritti) in the Śabdamaṇidarpaṇa cannot have come from the pen of Kēśirāja, the author of the Sūtras; but from some inferior student.

Rangachar, S.—On a stanza of the Mudrārākṣasa. *IHQ*. XVII, pp. 255–257. [878

Discusses the stanza 6 of the first Act of *Mudrārākṣasa*:—

क्रूरग्रहस्स केतुश्चन्द्रसंपूर्णमराडमिदानीम् ।
अभिभवितुमिच्छति बलाद् रक्षत्येनं तु बुधयोगः ॥

Ranganna, S. V.—The Pūjya-Ananta Style of Pampa. (Kannaḍa text). *JKLA*. Vol. 26, Pt. 2, pp. 151–173. [879

Analyses of the quality the great Adi Pampa's style in composition. Institutes comparison and contrasts, and indicates the distinction and rank of the Poet.

Rao, Kapatral Krishna—Sāvatigara Kāśimīra Desada Brahmaṇon. (Kannaḍa text). *KSPP*. XXVI, pp. 76–79. [880

Sabasis was Kāśmirian Brāhmaṇa.

Ravi Varma, L. A.—Kuvalyāvali or Ratnapancalika of Singabhupali. With Introduction in English. Trivandrum, 1941. [881

A dramatic composition of the Natia type in four acts.

Rice, Stanley—The Sanskrit Drama. *IAL*. XV, Pt. 1, pp. 1–11. [882

A study of the general characteristics of Indian Drama.

Roy, N. B.—Futūḥāt-i-Fīruzshāhī. *JRASBL*. VII, Pt. 1, pp. 61–89. [883

Describes the work and gives the text.

Sankaram, C. R.—The Existence of "Prose Works" in Oldest Tamil. In No. 1434, pp. 388–389. [884

Points out the distinct reference to the existence of four different prose styles in old Tamil.

Sarma, K. Madhava Krishna—Author of the Kalyāṇapurañjana Nāṭaka. *PO*. VI, pp. 188–189. [885

Points out that the author of the drama is Śaṭhamarṣaṇa Bucci Veṅkaṭārya, who flourished in the Court of one Soma, son of Tirumala.

Sarma, K. Madhava Krishna—Rāmānanda the True Author of the Bhāṣyaratnaprabhā. *QJMS.* XXXII, Pt. 1, pp. 55–57. [886

Gives reason to show why he believes that the work attributed to Govindānanda, seems to be really the work of his disciple Rāmānanda.

Sastri, C. Sankar Ram—Nilakantha-Vijaya of Nilakanta Dikshit. 2nd Edn. pp. 188, Madras, 1941 [887

Sastri, M. P. L.—Bhoganātha: A Poet of the 14th Century. *IHQ.* XVII, pp. 393–397. [888

Identifies Bhoganātha, writer of Kāvyas and Stotras, with Bhoganatha the composer of the Bittaragunte copperplate inscription (*EI.* III, 23), and describes his works.

——— Mukundānandabhāṇa and its Author. *NIA.* IV, Pt. 4. pp. 150–154. [889

The *Mukundānandabhāṇa* is a play of one Act in Sanskrit. Its author Kāśipati lived at the court of Nañjarāja of Mysore in the early part of the 18th century. Two other important works are known to have been written by him. One is named *Śravaṇānandini*, a commentary on Nañjarāja's *Saṅgītagaṅgādhara*, and the other is called *Nayakalpataru*, also a commentary on the Śabda portion of the famous *Tattvacintāmaṇi* of Gaṅgēśa Upādhyāya.

Sastri, S. Lakhshmipathi—A Critique on Nannichodadeva's Kumārasambhava (Telugu text). Madras University Telugu Series No. 6. 8½″ × 6″. pp. x + 208 + iv. Madras University, Madras, 1941. [890

A critical study and appreciation of Nannichodadeva's *Kumārasambhava*. Investigates into the work in order to determine precisely about the exact time of Nannichodadeva, and concludes that he belonged to the 13th century A. D., and came after Nannaya.

Sastri, S. Subrahmanya and **Kunhan Raja, C.** *Eds.*—Uṣāniruddham: A Prākrit Poem in Four Cantos by Rāma Pāṇivāda. (Serial). *BmV.* V, Pt. 2. [891

The work is a small poem written in Prākrit language by Rāmapāṇivāda, a poet of Malabar, and supposed to have lived about two hundred years ago.

Sastri, S. K. Ramanatha—A Passage in the Dhvanyāloka. *JSVOI.* II, Pt. 1, pp. 81–84. [892

Discusses the fundamental relation between the sentiment and its poetic expression. Concludes that for Ānandavardhana as for Kālidāsa, the origin of poetry is to be sought in the magnitude of the sentiments invoked; and this magnitude is indicated by both through the peculiar (*ekaśeṣa*) construction employed by them.

Sastri, S. K. Ramanatha—Ślokavārtikavyākhyā (Tātparya-ṭīkā) of Bhattombeka. Madras University Sanskrit Series No. 13. pp. li + 538. Madras University, Madras, 1940. [893

Sanskrit text edited with foreword and introduction in English and Index of half-verses.

Sastri, V. A. R.—[The Number of Rasas] by Dr. V. Raghavan, Madras, 1940. See *ABIHI.* III, No. 1943. [894

" The most important of all is the question concerning Śāntarasa. Whether śānta is a *rasa* to be delineated in Kāvyas and Nāṭakas is a question of vital importance. Those who do not accept śānta as a *rasa* base their view chiefly on one version of the text of Bharata which mentions only eight Rasas (with their stāyībhāvas) other than śānta. If this version is relied on, Bharata's omission of śānta cannot be ignored; and even now it is held to be an unassailable authority by those who do not recognise it as a *rasa.*" *BmV. V. Pt. 2, p. 99.*

Sastri, V. A. R. and **Sastri, K. A. S.**—Maṇḍanamiśra's Bhāvanā-Viveka : A Study. In No. 1434, pp. 408–410. [895

Notes briefly the contents of the *Bhāvanāviveka* in two sections the *pūrvapakṣa* and the *siddhānta* regarding the nature and scope of *bhāvanā.*

Sastri, V. S., *Tr.*-Shatpancāśikā. Sanskrit text with English translation and a free English rendering of Sri Bhattotpala's Commentary thereon. 9¾″ × 6½″, pp. 74. Bangalore, 1941. [896

Sen, Priya Banjan—The Dramatic Literature of Orissa. *CR.* LXXX, pp. 279–285. [897

A short paper pointing out the dramatic compositions of Orissa.

Shanmugadesika, G. P.—Tevaram, Tiruvacakam, Tiruppukazh. (Tamil text). pp. 35. Dharmapuram Adinam, Dharmapuram, 1941. [898

A collection of a few verses from *Tevaram, Tiruvacakam* and *Tiruppukazh.*

Sharma, D. M. *Tr.*—श्रीरामारण्य माहात्म्यम् (Sanskrit-Gujarati text). Crown 16mo. pp. 94, Nutan Bhatti Printing Press, Bombay, 1941. [899

Sanskrit verses of Dharamadasji, in praise of Ramaranya, a place in Cutch, with Gujarati translation.

Sharma, Har Dutt—Hāsya as a Rasa in Sanskrit Rhetoric and Literature. *ABORI.* XXII, Pts. 1-2, pp. 103-115. [900

Determines the fundamental concept of रस, without entering into the details of the controversial points, and then deals with the principal topic हास्य, (laughter).

Sharma, Y. Subrahmanya, *Ed.*—Narada's Aphorisms on Bhakti. pp. 22. Adhyatma Prakasha Office, 65, Second Road, Chamarajpet, Bangalore City, 1941. [901

This edition of Narada's *Bhakti Sūtras* contains Sanskrit texts and their English translations with explanatory footnotes of difficult and technical words.

Shastri, Kalicharan—Environment of a Sanskrit Poet. In No. 1434, pp. 438-446. [902

A study of the influence which are brought to bear, upon the hereditary endowment in a poet as dwelt upon by Rājaśekhara in the tenth chapter of his *Kāvya-mīmāṁsā.*

Sircar, D. C.—Four Verses of an Illustrated MS. of the Amaruśataka. *IC.* VIII, pp. 110-112. [903

Points out the incorrectly translated verses from the *Amaruśataka* in the *Journal of the Indian Society of Oriental Art,* by Dr. Stella Kramrisch.

Somayaji, G. J.—Literature and Drama: Telugu. In No. 1455, pp. 513-521. [904

Sukthankar, S. S.—Kāvya-Prakāśa. Ullasa X, with five Commentaries. Edited with an Introduction, English Translation and Explanatory Notes. Karnatak Publishing House, Bombay, 1941. [905

Kāvya-Prakāśa is a standard text-book on Sanskrit poetics. The chief interest in this edition lies in the important commentaries edited along with the text.

Tatacharya, D. T.—Mahimānamitī Vītasokah. *JTSML.* II, Pt. 1, pp. 22-26. [906

Discusses a verse in the mantra of the work.

Tolkappiyar—Tolkāppiyam Ezhuttadikaram with Ilampuraṅam. (Tamil Text). pp. 198, Victoria Printing Press, Tuticorin, 1941. [907

A new edition of the first section of Tolkappiam with Ilampuranar's Commentary.

Tripathi, Durgadatta, *Ed.*—Sāmavedīya-subodhinī-paddhati of Sukla Sriśivaram. (Sanskrit text). $8\frac{3}{4}'' \times 6''$, pp 10 + 304. Benares, 1941. [908

Upadhye. A. N.—Siricimdhakavvam of Kṛṣṇalīlāśuka. *BV.* III, Pt. 1, pp. 60–76. [909

Siricimdhakavva (=Śricibnakāvya) is a Prakrit poem (still in manuscript) by Kṛṣṇalīlāśuka known also as Koḍaṇḍamangala or Vilvamangala, who flourished at the close of the 13th century A. D. Kṛṣṇalīlāśuka had composed the first eight cantos of the poem to which his pupil Durgaprasad Yati added four more, writing also a commentary in Sanskrit on the entire work. The word *cinta* occurring in the last stanza of each of the twelve cantos of the work is responsible for its title *Siricimdhakavva*. Written with the specific purpose of illustrating the rules of Vararuci's *Prākṛta Prakāśa*, the poem delineates events in the early life of Śrī Kṛṣṇa. No definite proof is available as to whether this Vilvamangala is identical with the author of the *Kṛṣṇakarṇāmṛta* and the *Puruṣakāra*.

——— Uṣāṇīruddham: A Prākrit Kāvya. *JUB.* X, Pt. 2, pp. 156–194. [910

Presents the text of Uṣāṇiruddham, based on the transcript made from the MS. No. 2817 belonging to the Government Oriental MSS. Library, Madras. Discusses the procedure of text-construction, authorship, age etc., of the poem, gives summary of the contents, the source, form etc., of the story, and the metres and the style.

Vijeskara, O. H. de A.—Buddhist Evidence for the Early Existence of Drama. *IHQ.* XVII, pp. 196–206. [911

An attempt to prove that the evidence afforded by the Nikayas is of considerable importance for the problem of the evolution of drama in India, particularly for the history of the key-word Naṭa and also Sobhanika, and, that the available evidence would take back its origin to at least the third or fourth century B. C., if they do not conclusively prove that there were dramatic spectacles of some kind, probably comedy *in nuce*, in the time of the Buddha himself.

Wariar, A. Govinda—King Rāghava of the Amogharāghava-campū. *IHQ.* XVII, pp. 251–252. [912

Discusses a Sanskrit *campū* named *Amogha Rāghava* written in the Saka year 1221 (1299 A. D.). The work was composed by one Divakara.

Marathas

Apte, B D.—An Order by Manaji Angre in an Adoption Case. (Marathi text). *BISMQ.* XXI, Pt. 3, p. 277. [913

——— An Account of the Enmity between Manaji and Sambhaji Angre. (Marathi text). *BISMQ.* XXI, Pt. 4, pp 289–292. [914

The document is dated March-April 1743, and refers to various incidents till the middle of 1735.

——— An Historical Letter. (Marathi text). *BISMQ.* XXI. Pt. 4, pp. 288–289. [915

Refers to the deliberation of Anandrao Raghunath with Sultanji Apa and Nasirjang's march towards Burhanpur.

——— A Letter of Bajirao I. to Manaji Angre. (Marathi text). *BISMQ.* XXII, Pt. 1, Supplement pp. 7–8. [916

Apte, B. D.—Chimnaji's Expedition against Gwalior. *BISMQ.* XXI, Pt. 3, pp. 71–74. [917

The expedition was vaguely referred to in stray documents, but could not be ascertained owing to the doubtful nature of their dates; its date lies according to the author, between November 1732 and May 1733; its field of action extending up to Bundelkhand, Gwalior, etc.

——— The Date of the Demise of Sambhaji Angre. *BISMQ.* XXI, Pt. 3, pp. 75–76. [918

Does not agree with R. B. Sardesai and Prof. Pisurlenkar. According to the author, 12th January 1742 appears to be the date.

Apte, B. D. and **Purandare, K. V.**—Two Private Letters from the Purandare Family. (Marathi text). *BISMQ.* XXI, Pt. 3, pp. 275–279. [919

Refers to the matters connected with the family.

Apte, B. K.—The Early Beginnings of Maratha Navy. *BDCRI.* II, Pts. 3–4, pp. 404–405. [920

Maintains that Shivaji started his navy from very humble beginnings just after the seizure of Kalyan and Bhiwandi—24th of October 1657, and before the 6th of August, 1659.

Apte, D. V. *Ed.*—साधन-परिचय जर्यात् महाराष्ट्राचा पत्ररूप इतिहास। (Marathi text). Crown 8vo. pp. 381, Lakasangaha Press, Poona, 1941. [921

Acquaintance with the sources of the history of Maharashtra in the form of letters. Selected documents bearing on Maratha history, chronologically arranged.

Apte, D. V., *Ed.*—When did Shivaji start his Career of Independence? In No. 1222, pp. 44-46. [922

Takes the year 1656 as very nearly the beginning of Shivaji's career of independence.

Banerji, Anil Chandra—Revival of Maratha Power in the North, (1761-1769). *IHQ.* XVII, pp. 311-323. [923

Narrates the trend of events which followed the battle of Panipat and discusses the Maratha internal disputes; the political condition of Rajputana; the Maratha expedition to the North towards the close of 1765: the Abdali menace, leading ultimately to peace with Ari Sungh.

——— Peshwa Madhaw Rao I's Last Carnatic Expedition. *JIH.* XX, pp. 1-11 (after p. 136 of original paging of the Journal). [924

Madhaw Rao I, led four expeditions to the Carnatic. (1) January-June 1762; (2) October 1763-June 1765; (3) October 1766 June 1767; (4) October 1769-June 1772. The writer deals with the history of the fourth expedition. The partial failure of the expedition, says the writer, was due to Trimbāk Rao who failed to exploit the situation arising out of the battle of Moti Talab. The Peshwa's fatal illness and the chronic financial difficulties of the Marathas furthered Haidar's course no less than his ingenuity and his disciplined troops.

——— Peshwa Madhav Rao I, and the Nizam (1761-1763). *JIH.* XX, Pt. 2, pp. 181-191. [925

Describes the invasion of the Peshwa's dominions by the Nizam and the events which followed.

Bauwens, M.—[The Gaikwads of Baroda: English Documents] by J. H. Gense and D R. Banarji. Vol. V, Bombay, 1939. See *ABIHI.* II, No. 885. [926

'In this volume the authors continue their scholarly publication of the State Documents relating to the Baroda affairs. The Masterly introduction, gives a sketch of the events covered by the documents, is very welcome". *NR. XIII, p. 175.*

Bhat, Bhaskar Vaman—Shivajichi Rajaniti. (Marathi text). Demy 8vo. pp. 7+436. Rajwade Samshodhan Mandal, Dhulia, 1941. [927

Discusses the principles of Shivaji's policy. Tries to compare Shivaji's policy with ancient Indian policy, and concludes with great force and close reasoning that Shivaji followed the ancient ideal of a model king.

Deshpande, R. S. G. K. and **Gupte, Y. R.**—Six Letters from the More Family of Kandat (Satara). Marathi text. *BISMQ.* XXII, Pt. 1, pp. 269–272. [928

Dikshit, M. G.—A New Maratha Mint. See No. 1039.

Diskalkar, D. B.—Taxation for the Standardized Weights and Measures. *BISMQ.* XXI, Pt. 3, p. 256. [929

Points out that every shopkeeper was charged one rupee by the Maratha Government for getting three standard weights or four measures with the seal Panta-Pradhana. The document is dated 1786.

——— Accounts of the Share of the Deshmukh-Deshkulkarni in the Revenue of the Poona *Pargana* for the year 1670–1685 A. D. (Marathi text). *BISMQ.* XXI, Pt. 4, pp. 246–252. [930

Gives also the names of Shivaji's and Sambhaji's Officers of the *pargana* and the duration of their respective periods.

——— The Establishment of Mint at Bhivandi. See No. 1040.

Diskalkar, D. B. and **Joshi, S. N.**—Nine Documents from the Mahadik Family of Tarale (Satara). Marathi text. *BISMQ.* XXI, Pt. 3, pp. 240–244. [931

The documents refer to *inams*, appointments, injunctions, etc., to or by the family members.

EHR.—[Poona Residency Correspondence] by Raghubir Singh, Bombay, 1940. See *ABIHI.* III, No. 1187. [932

"The editor, Dr. Raghubir Singh, has contributed a well-informed and well-written Introduction. Malet, who afterwards had a very distinguished career in the Company's service, was at this time resident at the court of the Nawab of Cambay. As the editor observes, the letter book 'does not add much to our knowledge of the main course of events, nor does it in any way revolutionize our present point of view', but it was well worth publishing as illustrating the work and thoughts of a conscientious and able official, whose main outlook was that of an Englishman studying things with a view to finding out best to take advantage of the weakness and failings of the Indian powers". *EHR. LVI, (Oct. 1941), p. 674.*

Fernandes, Braz A.—[The Gaikwads of Baroda: English Documents] by J. H. Gense and D. R. Banarji. Vol. VI. Bombay, 1940. See *ABIHI.* III, No. 1120. [933

"The present volume opens with Sitaram's accession, and the Baroda-Bombay relations. The documents reveal a strong undercurrent of disruptive forces silently but effectively at work......Documents dealing with the war with Sindia and the war with Holkar, occupy half the volume". *JBHS. VI, pp. 122–123.*

Ghorpade, B. B.—A Document on the Depredation committed in the pargana of Petlad. (Marathi text). *BISMQ.* XXII, Pt. 1, Supplement pages 2-6. [934

Gode, P. K.—Raghunatha. A Protégé of Queen Dipabai of Tanjore, and his Works: Between A. D. 1675 1712. [935

Identifies the royal patron of Raghunatha as Dipambika queen of Ekoji of Tanjore, and discusses the work of the author.

——— Viśvanātha Mahādeva Rānaḍe. A Cittapavan Court-Poet of Raja Ramsing I of Jaipur and his works: Between A. D. 1650 and 1700. [936

Investigates and puts on record information about the literary men belonging to the Rānaḍe family.

Gupte, Y. R.—Letters from the More Family of Kandat. (Marathi text). *BISMQ.* XXII, Pt. 1, pp. 272-276. [937

——— A Letter about the pay of village accountant and his contingency. (Marathi text). *BISMQ.* XXII, Pt. 1, pp. 265-267. [938

——— A Painting of Chhatrapati Pratapasimha (Marathi text). *BISMQ.* XXII, Pt. 1, p. 14. [939

This appears to be painting from the original owned by one S. R. Potnis in photo form.

Hardas, Bal Shastri—Marathyancha Udayasta (Marathi text). Dharma Prasarak Sanestha Series. Crown 8vo. pp. 120. Dakshina-Murtimandir, Nagpur, 1941. [940

Eight lectures delivered by the author at Nagpur on the subject which forms the title of the book have been collected together in this small volume. The writer investigates here the various causes mentioned by different writers as having contributed to the downfall of the Maratha power and he mentions two of them as having really brought about the tragic result, viz., the absence of the idea of a common nationality and the ignorance of the science of war.

The title of the book is misleading as the author has treated only the downfall and not the rise of the Marathas. There is nothing very much new or original in the book, though its treatment is logical and its language chaste.

Joshi, S. G.—Some Information about the Korade Family. *BISMQ.* XXI, Pt. 3, pp. 76-77. [941

Joshi, S. N.—Two Documents from Pawar Family of Nigadi (Satara). (Marathi text). *BISMQ*. XXI, Pt. 4, pp. 292–294. [942

——— A List of Payments to the Officers of the Poona Division. (Marathi text). *BISMQ*. XXI, Pt. 3, pp. 277–280. [943

——— A Sale Deed about a Joshi-Kulkarni Watan. (Marathi text). *BISMQ*. XXI. Pt. 1, p. 166. [944

——— A Letter from the Maratha Admiral Dhulap to the Portuguese Viceroy of Goa. (Marathi text). *BISMQ*. XXI, Pt. 3, pp. 250–251. [945

The letters refers to an understanding between the parties and its conditions.

——— A Document from the Fadtare-Deshmukh Family of Khatav (Satara) (Marathi text). *BISMQ*. XXI, Pt. 3, pp, 226–240. [946

Has some reference to the political events of Shivaji's period.

——— A Document of Resignation in a Quarrel between the Thite and the Deshpande Families of Wai (Satara.) (Marathi text). *BISMQ*. XXI, Pt. 3, pp. 213–226. [947

——— An Agreement of Mutual Help between the *foujdar* of the Hukeri *Pargana* and Three persons acting on behalf of *Mamlakat-madar*, (Marathi text). *BISMQ*. XXI, Pt. 4, pp. 254–255. [948

Sites a Marathi document dated 3rd November 1703 referring to the daily wages of horsemen and infantry per hundred, the distribution of plunder collected, compensation for the horses killed in action, etc.

——— A Certification Document in connection with the Sale of a House. (Marathi text). *BISMQ*. XXI, Pt. 3, pp. 271–275. [949

Karve, C. G. and **Potdar, D. V.**—A Mahjar on Copper Plate. (Marathi text). *BISMQ*. XXI, Pt. 4, pp. 256–260. [950

Kelkar, Y. N.—A Document about the Tension between the Marathas and the Sidi of Janjira. (Marathi text). *BISMQ*. XXI, Pt. 3, pp. 249–250. [951

This document is dated 4th October, 1777, and alludes to proposed understanding also.

Khare, G. H.—Two Historical Documents. (Marathi text). *BISMQ*. XXI, Pt. 4, pp. 284-286. [952

(1) A letter of Radhabai Peshwe to Kanhoji Angre.

(2) A document dated 13th October 1763, referring to one Balaji Mahadeva Bhide for the service done by his father in the Konkan in the latter of which he lost his life.

——— An Effort for an agreement between the Marathas and Jodhpur Rulers. (Marathi text). *BISMQ*. XXI, Pt. 4, pp. 282-284. [953

The document is dated 23rd October 1758. It suggests two alternatives, both unanimous in excluding the Medta *Pargana* and in giving only one *Pargana* to Ramsingh, in the deliberation.

——— Ravages Committed by Marathas about Kundagol (Dharwar) and the effort to re-inhabit the affected area. (Marathi text). *BISMQ*. XXII, Pt. 1, p. 268. [954

Krishna, M. A., and **Raghavendra Rao, V.**—The Marathi Documents from Mysore. In No. 1222, pp. 182-183. [955

Points out, (1) Partition dated between Yashwant Rao Holkar and Doulat Rao Sindhia. Translation is given. (2) A news letter found in Yashwant Rao Holkar's camp at Aurangabad 19th Moharam Tuesday.

Moraes, G. M.—Kanhoji Angria's Relations with the Portuguese. *JUB*. X, Pt. 1, pp. 33-47. [956

Describes when and how Kanhoji first came into hostile contact with the Portuguese, and the subsequent events.

Oke, G. H.—A Sale-Deed of a Private House. (Marathi text). *BISMQ*. XXI, Pt. 4, pp. 253-254. [957

Pangu, Dattatray Sitaram—Shiva Kālim Mahākari Sāmarāja: A Critical Essay. (Marathi text). $7\frac{1}{4}'' \times 4\frac{3}{4}''$, pp. 148. Karnatak Publishing House, Bombay, 1941. [958

Sāmarāja (1608-1688) was member of a Brāhmin family who were family priests of the Bhonsles, and he was the foremost Marathi poet of his time. The essay is an attempt to determine critically the poet's literary greatness.

Pawar, A. G.—A Forgotten Naval Treaty Between the English and Raja Sambhaji's Government of Malwan 1739. In No. 1434, pp. 329-338. [959

Gives a brief account of the causes and the conclusion of the treaty. The negotiations were concluded by Shivaji Sankar Pant, Raja Sambhaji's naval commander and governor of Malwan, with the President and Governor of Bombay. The treaty was made in Bombay on November 25, 1739.

Pawar, A. G.—Two Letters of Ramachandra Pant Amatya. *BISMQ.* XXII, Pt. 1, pp. 24-30. [960

These are English translations of two Marathi papers from the Mackenzie Collection in the India Office Library, said to be written by Ramachandrapant Amatya. One of these letters is addressed to the Maratha King, Rajaram, who was at that time besieged at Jinji by the army of Zulfiqar-Khan. The other is addressed to the King's Pratinidhi, Prahlad Niraji, who too was besieged along with the King. Both the letters refer to the capture of Sambhaji and his son Shahu through the treachery of Kavi Kailash. The author re-reads these letters and discusses the events.

Pendse, Lalji—Dharma kin Kranti (Marathi text). Crown 16mo. pp. 67. Ramakrishna Printing Press, Bombay, 1941. [961

Shivaji's achievements as a revolution against vested interests.

Pissurlencar, P.—Rajaram and the Portuguese. See No. 572.

Potdar, D. V.—Attachment of the Property of Nana Fadnavis by the Shindes. (Marathi text). *BISMQ.* XII, Pt, 3, pp. 259-264. [962

The document is dated 1796 and gives a list of material attached.

——— A List of Inam Villages, Buildings, Gardens etc. Owned by Nana Fadnavis (Marathi text). *BISMQ.* XXI, Pt. 3, pp. 265-269. [963

——— The Date of the Erection of the Temple of Maraya Gosavi of Chinchwad (Poona), Marathi text. *BISMQ.* XXI, Pt. 3, pp. 78-79. [964

The date appears to be 27th November 1658 for its foundation and 13th June 1659 for its completion.

——— Two Letters of Yasavantrao Holkar to Two Pindari Chiefs. (Marathi text). *BISMQ.* XXI, Pt. 4, pp. 286-288. [965

(1) Reproaches Mirkhan for breach of promise and misdeeds.

(2) Asks Nazimkan to come and join him *via* Phulwadi without delay.

Prabhune, N. V.—Accounts of a Village (Marathi text). *BISMQ.* XXI, Pt. 3, pp. 269-271. [966

Purandare, K. V.—A Document regarding the Prohibition of Cow-slaughtering (Marathi text). *BISMQ.* XXII, Pt. 1, Supplementary pages 1–2. [967

Ranadive, R. K.—The Navy of the Gaekwars. In No. 1222, pp. 184–190. [968

Gives the reason for establishing a navy by Shivaji, and the subsequent history of the navy.

Rao, Vasant Dinanath—Historical Setting of a Grievous Episode: Tragedy of Mastani. In No. 1222, pp. 47–51. [969

Presents a brief account of a tragic episode from the Maratha history—the romance of Bajirao I, and Mastani, as revealed by the records of the Peshwa period.

Rao, V. Raghavendra—A Note on the Panipat Disaster. *HYJMU.* I, Pt. 2, pp. 133–134. [970

A short note to point out that the Peshwa Balaji Bajirao was not indifferent to the affairs of the north as it is usually believed. Gives reasons why Bajirao was not able to devote his full attention.

Roberts, P. E.—[English Records of Maratha History, Poona Residency Correspondence, Vol. VII, Poona Affairs, 1801–1810] Edited by G. S. Sardesai. Bombay, 1940. See *ABIHI.* III, No. 1181. [971

The most interesting papers in the volume are those which illustrate the relations between the Peshwa and the nominal overlord, the Raja of Satara. Normally the pageant head of the confederacy was never allowed to leave the palace prison in which he was immured, though he was always treated with ceremonial honour and courtesy." *EHR. LVI (October 1941) pp. 659-660.*

Saletore, B. A.—Some Unknown Events in Venkoji's Career In No. 1222, pp. 39–43. [972

Gives a few details relating to Raja Venkoji's activities after his usurpation of the throne of Tanjore. The remarks are based on contemporary literary and epigraphic evidence.

——— The Naval Policy of the Marathas. *NR.* XIV, pp. 473–485. [973

Attempts to prove that the Hindu monarchs of Vijayanagara were alive to the question of the maritime and naval needs of the times. Finds that from the earliest days of the establishment of the Maratha *rāj*, attention was paid to naval and maritime questions, and studies the problem from the point of view of the naval theory of the

Marathas. Gives short account of the activities of the Maratha fleet. Concludes: "The main reason of the failure of the later Maratha rulers is not far to seek. The Peshwa had serious commitments on land; and in their eagerness to maintain their Empire they lost sight of the fact that some of its roots lay in the sea".

Sardesai, G. S.—Inter-Provincial Exchange of Culture During Maratha Times. *TMR.* LXIX, pp. 514-519. [974

Deals with poets and writers in Marathi and Sanskrit, confining himself to only one century of Maratha activity roughly from 1650 to 1750.

——— An Unknown but Daring Project of King Sambhaji. In No. 1434, pp. 390-394. [975

Points out two curious Sanskrit letters written by King Sambhaji to Ramsingh of Amber in 1683 mentioning his daring project of deposing Aurangzeb, and seeking Ramsingh's co-operation for accomplishing the project.

——— Marathyanchya Rajyakatha. (Marathi text). Demy 8vo. pp. 207. K. B. Dhavale, Bombay, 1941. [976

Twenty-one stories, dialogues and events from Maratha history. The stories are stringed up so as to present a complete chronological picture of the Maratha Empire from the earliest times of Shivaji, right up to the hoisting of the British flag on Shanwarwada, the royal residence of the Peshwas in Poona.

——— English Records of Maratha History: Poona Residency Correspondence, Vol. 7: Poona Affairs. (1801-1810). Close's Embassy. 8½"×6", pp. xxxiii+579, 1 plate. Government Central Press, Bombay, 1940. [977

"Covers the period from 1801 to 1810 during which Colonel Close had been—except for short interval of absence on other duty—the Resident at the Court of Baji Rao II. It was during this period that the Subsidiary Alliance was rivetted on the Maratha State and its results, good and bad, on the most vigorous Indian power, became noticeable......Poor Baji Rao II, is seen struggling helplessly against the python of British Imperialism unaided by the powerful vassals, who realised too late what the Maratha nation had lost through its own folly." *K. R. Quanungo, TMR. LXX, pp. 582-583.*

Sarkar, Jadunath—Sources of Maratha History. *JUB.* X, Pt. 1, pp. 1-22. [978

Describes the Persian sources for Maratha History. Maratha historical material and the problems of Maratha historiography.

Sarkar, Jadhunath—Two Historical Letters of the Court Asaf Jah I. *IsC.* XV, pp. 341–348. [979

Gives text and translation of two letters written by Asaf Jah I: (1) To Swai Jai Singh II, of Jaipur. and (2) To Abun Nabi Khan. The first is regarding the Maratha raids in Gujarat and Malwa, in which he informs Jai Singh the part he played in the attempt to punish Sahu for his depredations, with the aid of Sambhaji of Kolhapur. The second letter is regarding the siege of Baroda by Bajirao, and how he surprised the Maratha army and made it fly in disorder.

Sen, Surendra Nath—Early Career of Kanhoji Angria and Other Papers. 8¾″ × 5½″, pp. xi + 225. University of Calcutta, 1941. [980

"This volume contains 19 valuable papers based on unpublished sources not easily accessible to the average reader. These papers were wrtten at different times during the last ten years and published in various journals. Of these, 8 pages deal with various topics connected with the history of the Marathas, on which the author is a recognised authority. He gives us many interesting details about the Maratha Navy collected from Portuguese and Dutch sources. In his note on the Annexation of Jawli, he gives a new interpretation of that rather notorious event in Shivaji's career. In the Portuguese account of Haidar Ali he furnished us with interesting details about the early career of the famous Mysore chief. Five papers are devoted to the history of Bengal.....The volume concludes with two ably written papers on some problems of mediæval and modern history". *A. C. Banerjee, IHQ. XVII, pp. 401–402.*

See also Reviews: P. K. Gode in NIA. IV, pp. 123-124. C. S. S. in JIH. XX, pp. 223–225.

Shejwalkar, T. S.—Is the Ājnā-patra of Ramachandrapant Amātya Spurious? In No. 1434, pp. 447–455. [981

Sir Jadhunath Sarkar has pronounced the *Ājnā-patra* of Ramachandrapant as "not a genuine document by a contemporary of Shivaji". The writer here discusses the subject and proves that Ramachandra Amatya was a contemporary of four successive sovereigns, Shivaji, Sambhaji, Rajaram and his son Shivaji II. The genuineness of the *Ājnā-patra* is proved by internal evidence.

——— The Bengal Episode in Maratha History. *BDCRI.* II, Pts. 3–4, pp. 361–382. [982

Tries to show that the Maratha invasion of Bengal was not so rapacious in character as is generally regarded.

Srinivasachari, C. S.—The Maratha Occupation of Gingee and the Early Years of Their Rule Therein. In No. 1434, pp. 456-468. [983

Narrates the events that led to the capture of Gingee and the subsequent history of the place.

Srinivasan, C. K.—Swartz, The Missionary and Serfoji, The Prince. *NR.* XIV, pp. 426-431. [984

Describes the activities of Swartz and his friendship with Tulaji who appointed him to act as the guardian of his adopted son Serfoji.

Tamaskar, Bhaskar Gopal—The Policy of Shivaji and the English. *NIA.* IV, Pt. 6, pp. 189-200; Pt. 7, pp. 221-236. [985

Deals with: The first English contract with Shivaji. The change of the English attitude towards Shivaji after 1667: The desire of the English to trade in Shivaji's kingdom; Negotiations of the English with Shivaji; The English shrewdness; Why Shivaji troubled the English.

——— The Hubli Factory and Shivaji. *JUPHS.* XIV, Pt. 2, pp. 97-108. [986

A study of the English Factory of Hubli: How it was plundered by Shivaji: what retaliatory measures were proposed by the English, and how the factory came to be finally abolished.

——— The Carwar Factory and Shivaji. *PO.* VI, pp. 217-229. [987

Deals with Shivaji's first arrival in Karwar, the withdrawal of the English factory, the date of the treaty between Shivaji and Aurangzeb, the re-establishment of the English Factory at Karwar, and its freedom from Shivaji's troubles, Karwar subject to local disturbances.

Tanajicha Powada—(Marathi text). pp. 8, Jagadishwar Printing Press, Bombay, 1941. [988

Ballad of Tanaji, the hero of Sinhagad.

Thakur, Vasideo V.—Life and Achievement of Ramachandrapant Amatya, Bawadekar, Hukmat-Panna. In No. 1222, pp. 199-201. [989

Ramachandra served Ramdas Swami as his clerk for a number of years. His parentage, education and entry into State service his strategical success and statesmanship, and his literary achievements, are discussed.

Museums and Collections

Codrington, H.W.—[Catalogue of the Palm Leaf Manuscripts in the Library of the Colombo Museum. Vol. I,] by W. A. de Silva, Colombo, 1938. See *ABIHI*, II, No. 723. [990

"The Introduction, which is somewhat diffuse, deals among other matters with the history of the Museum collection, the preparation of talipat leaves for writing, the system of pagination, the Sinhalese numerals, the development of the Sinhalese literature......The value of the main body of the work would have been much enhanced by a fuller account of the Historical data occurring in the manuscripts described." *JRAS. 1941, pp. 73-74.*

Moti Chandra—Some Unpublished Paintings from Bijapur, in the Prince of Wales Museum of Western India, Bombay. *JBUS.* VI, pp. 34-47, 5 plates. [991

Describes a few interesting pictures in the museum from the period of Muhammad Adil Shah.

Randle, H. N.—A Note on the India Office Rāga-Mālā Collection. *NIA.* IV, Pt. 5, pp. 162-173. [992

Describes some Rāga-Mālā drawings in the collection of the India Office.

Mythology

Akhandanand, Bhikshu, *Ed.*—Shrī Viṣṇu Sahasta Nam. (Sanskrit-Gujarati text). 5¼" × 3½", pp. 128, 3rd Edn. Sastu Sahitya Mudranalaya, Ahmedabad, 1941. [993

Thousand names of Vishnu. Contains original text with explanatory notes in Gujarati.

Chaudhuri, Nanimadhab—Some Cure Deities. *IC.* VII, pp. 417-432. [994

Examines some instances of belief in the divine agency of cure as opposed to the magical agency among Hindus and Hinduised tribes, and gives a list of deities worshipped for cure.

Chaudhuri, N. N.—Durga. *CR.* LXXX, pp. 149-154. [995

A study of her incarnation, glory, power and worship.

Dandekar, R. N.—Viṣṇu in the Veda. In No. 1434, pp. 95-111. [996

A study of one of the most outstanding problems of Indian mythology,—the elevation of Viṣṇu to great prominence given to him as the supreme god in the Hindu Trinity of gods, from a more or less minor position which he held in the Veda.

Date, S. R.—श्री सावित्री (Marathi text). Demy 16mo, pp. 43, Lokasangraha Press, Poona, 1941. [997

Verses in *ovi* metre, narrating the mythological tales of Savitri.

Ghosh, Batakrishna—Varuṇa. *JGIS.* VIII, Pt. 2, pp. 98–103. [998

Discusses the etymology of the name Varuna, and reconstructs his career during the Indo-Iranian period on the basis of comparison between the Veda and the Avesta.

Kulkarni, Umabai Lingo—Pativrataprabhana Athava Anasuyadeviya Charitre, (Kannada text). pp. 19, Chandrodaya Press, Dharwar, 1941. [999

The story of Sati Anasuya from the Hindu mythology.

Mitra, Sarat Chandra—A Note on the Worship of the river Tista by the Nepalese of the Jalpaiguri District in Northern Bengal. *MII.* XXI, pp. 237–242. [1000

Pragyanath, Sadhu—बद्रीनाथ सहचरः (Sanskrit-Hindi text). Demy 16mo, pp. 32, Tattvavivechak Press, Bombay, 1941. [1001

Badrinath Sahcharah. A guide to mythological interpretation of the importance of Badrinath, a place of Hindu pilgrimage on the Himalayas.

Puri, Baij Nath—Further Evidence on Goddess Nānā as Mother Goddess Ambā. *IC.* VII, pp. 492–493. [1002

A short note to show Goddess Nānā's relation with the Kuṣāṇa kings.

——— Nāga Worship in the Kushāṇa Period. *JIH.* XX, Pt. 2, pp. 137–143. [1003

Examines epigraphic records of the Kushāṇa period in which private dedications are mentioned and finds many of them are of *Nāga* worshippers. Follows by a short study of *Nāga* worship.

Ruben, Walter—On Garuḍa. *JBORS.* XXVII, pp. 485–520. [1004

"Garuḍa, the bird of Viṣṇu and the enemy of the snakes is well-known but not every one keeps in mind how complicated is the history of this bird. In his careful analysis of the Suparnadhyaya, Charpentier has collected much valuable material but he has not sufficiently realised that under the cover of this name one finds a variety of items and types of birds which can and must be distinguished". The writer identifies several variety of birds, and does not believe that India was

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the birth-place of these types of birds or their only place of development. But India, he says, can be called a splendid focus where the topics and fairy tales of the East and West got their marvellous forms. Arabia, Greece, Babylonia, Iran, Tibet and Ceram are held as meeting places of different types of these birds".

Sayyed, A. Khaki—Shrī Nishkalanki Narayanani Bhall (Gujarati text). Crown, pp. 56. Nav Prabhat Printing Press, Ahmedabad. [1005

An account of the descent of Nishkalanki Narayan from Vedic and Puranic deities.

Soni, Ramanlal—Katha Mangal (Gujarati text). Crown 16mo, pp. 164, Nav Prabhat Printing Press, Ahmedabad, 1941. [1006

Mythological stories from the *Upaniṣads* and the *Bhāgvat.*

Sorata, W.—Who is Śiva? *M-B.* Vol. 49, Pt. 4, pp. 149-153. [1007

Discusses the subject and concludes that Śiva was not a god of the ancient Āryans but of the primitive black people of India. Śiva has been admitted into the Āryan Pantheon and that he is recognised by the Indian people as an ' individual living deity ".

Thomas, P.—Epics, Myths and Legends of India. A Comprehensive Survey of the Sacred Lore of the Hindus and Buddhists. 11" × 8½", pp. 132, plates and illus. D. B. Taraporevala & Sons, Bombay, 1941. [1008

The main attempt of the author is confined to giving a faithful representation of the mythological system of the Hindus and Buddhists. Efforts are made to elucidate obscure points.

Myths and Fables

Agrawala, V. S.—Māluta Jātaka in Folklore. See No. 190.

Balaratnam L. K.—The Omens and the Evil-Eye. *NR.* XIII, pp. 428-436. [1009

A study of superstitions and beliefs in occult influences in South India. Concludes: "Every custom now in vogue among the advanced society of men can be traced back to primitive times, in a manner rather surprising. Many popular beliefs can be recognised in the myths and legends of the rudest tribes of the world."

Bhagwat, (Miss) A. R.—Maharashtrian Folk-Songs on the Gring-Mill (Songs Embodying Sentiments). *JUB.* X. Pt. 1, pp. 134–186. [1010

Discusses the *Ovi* metre of Mahārashtrian songs and transliteration and translation of a few songs which give an idea of the sentiments and feelings of women towards different relatives and colleagues.

Bhattacharya, Bhabatosh—Khañjana-dārśana. In No. 1434, pp. 67–69. [1011

Khañjana-darśana, or sight of the bird *Khañjana,* is a peculiar Hindu omen, recorded in Candesvera's *Kṛtyaratnākara,* a mithilā digest of the 14th century. This omen is also recorded in Govindananda's *Varṣa-kriyākaumudī* and Raghunandana's *Tithitattva,* both belonging to the 16th century. The writer here gives a synopsis of the treatment in the *Kṛtyaratnākara.*

Chaplin, (Mrs.) Dorothea—Abbots Bromley in a Mythological Light. *MII.* XXI, pp. 80–91. [1012

Points out the similarity of Druidic and Brahmanical teaching of the legend.

Chaudhuri, Nanimadhab—The Sun as a Folk-God. *MII.* XXI pp. 1–14. [1013

Finds that the popular or folk-worship of the sun in early literature as a concrete, personal divinity gives him the following attributes: he is the protector of cattle, curer of maladies, giver of food, remover of doubts. He is also connected with agriculture, marriage and increase.

Desai, B. I. *Tr.*—Yakshavarta ane Biji Kathao (Gujarati text). Crown 8vo. pp. 14, Gujarat Printing Press, Bombay, 1941. [1014

The story of Yaksha and other stories. A collection of three stories based on religious legends, are translated into Gujarati.

Elwin, Verrier—Dream of Indian Aboriginal Lepers. *Man.* XLI, pp. 55–60. [1015

A collection of dreams of the patients in the small Leper Refuge at Sanhrwachhapar in the Mandla District of the Central Provinces. "They do not remember their dreams readily, but those recorded here will give some idea of the mental conflicts set up by leprosy."

Emeneau, M. B.—The Faithful Dog as Security for a Debt: A Companion to the Brahman and the Mongoose Story-Type. *JAOS.* Vol. 61, Pt. 1. pp. 1-17. [1016

The story presented in this paper was recorded as a linguistic text during field-work in South India in 1935-8. The story is that of the dog which was handed over by its owner to a new owner in security for a loan. The dog does for its new owner a great service, and his released to return to its original owner, the debt being considered cancelled by the great service done by the dog. The original owner, without enquiry or due consideration, thought the dog was unfaithful and killed it. There was a great grief in consequence when the true facts were learned. In three versions of the story the old owner kills himself in remorse. Differences of detail are discussed.

Figueiredo, Propercia Correia Afonso De—No Jardim da infancia: Os Tapa-Meninos na India Portuguesa. (Portuguese text). *BIVG.* No. 49, pp. 43-54. [1017

A short study of certain words used by elders to frighten children, in Portuguese India.

Govindasami, S. K.—Omens and Divinations in Early Tamil Religion. *JAU.* XI, Pt. 1, pp. 1-7. [1018

Discusses the omens in the Tamil literature and points out that omens and superstitions occupied a large part of the life of the ancient Tamils.

Kapadia, Hiralal Rasiklal—Lokssahitya Ane Enu Anveshan tathā Mulyānkan. (Gujarati text). *SFGST.* VI, Pt. 2, pp. 229-253, Pt. 3, pp. 443-473. [1019

The Folklore, its study and value. Shows how a study of the sources of folklore yields rich material for the history and culture of a nation. Quotes passages from Gujarati literature.

Mitra, Achyuta K.—Ponkavari or the Girl who came to life. *MII.* XXI, pp. 46-54. [1020

Relates the tale of Ponkavari which occurs in a collection of Bengali folk-tales published by Mr. Jaganendra S. Gupta.

Mitra, Sarat Chandra—Studies in Plant Myths. (New Series No. IV). On the ancient Greek Myths about Metamorphosis of Daphne into the Laurel Tree. *QJMS.* XXXII, Pt. 1, pp. 65-68. [1021

Shows the striking similarity of the ancient superstition to the modern Bengali belief under the influence of which Hindu householders place on their houses, pots and plants of the *manasa* or *sij*, as a charm against lightning.

Mitra, Sarat Chandra—On the "Adonis Gardens" of Lower Bengal. *MII.* XXI, pp. 33–45. [1022

Points out the analogous custom prevalent among the Behari Hindus and Europe.

—— A Note on Ghost-Lore from the Jalpaiguri District in Northern Bengal. *MII.* XXI, pp. 151–153. [1023

Gives an illustration of Ghost-belief in Jalpaiguri.

Mohan Singh—The Legend of Prahlada. Pt. III. *QJMS.* XXXII, Pt. 1, pp. 46–54. [1024

Explains the esoteric and phenomenal meanings of the legend of Prahlada and the character of Prahlada and his teachings. This is the third part of the contribution. The previous part appeared in *QJMS.* XXXI, p. 109 (See *ABIHI.* III, No. 795).

Neog, Maheswar—Assamese Marriage-Songs. *IR.* Vol. 42, pp. 287–288. [1025

Translates a few songs sung at marriage feasts in Assam.

Pradhan, G. R.—Folk-Songs from Marwar. *JUB.* IX, Pt. 4, pp. 137–157. [1026

Gives transliteration and translation of some songs the writer collected in Jaipur and the surrounding villages.

Pushpavantichi Lavani—(Marathi text). pp. 8, The Jagadishwar Printing Press, Bombay, 1941. [1027

The ballad of Pushpavati, a fabulous princess.

Sastri, S. Srikantha—Hydro-Selenic Culture. *MII.* XXI, pp. 15–32. [1028

Applies the term 'Hydro-Selenic' to that distinct culture-complex which is associated with the Moon and water-cults primarily, as opposed to the Sun and Stone cults.

Nechrology

Durga Prasad—*JNSI.* Pt. 1, pp. 69–70. [1029

Numismatist, Died at Benares, 23rd March 1941.

Grieson, Sir George Abraham—*BaV.* II, Pt. 2, pp. 259–260. [1030

Obituary note by Manilal Patel. Indologist and Linguist, Died March 8, 1941.

Lanman, Charles Rockwell—*NIA.* IV, Pt. 3, p. 118. [1031

Emuitus Professor of Sanskrit in the Harward University, Died February 20, 1941.

Tagore, Rabindranath—*BaV.* II, Pt. 2, pp. 257-259. [1032

Note by Manilal Patel. Died on August 6, 1941.

Numismatics

Agarwal, J. K.—Some New Varieties of Gupta Coinage. *JNSI.* III, Pt. 2, pp. 83-86. [1033

Describes (1) A vareity of Samudragupta's gold coin of Archer type, which has a crescent over the head of the King. This position of the crescent has not been noticed so far on any Gupta coins. (2) A gold coin of Kumaragupta I, Horseman type, having the figure of the peacock, instead of in a dancing position, with tail held down.

Agrawala, Vasudeva S.—Some Notes on New Pāñchāla Coins. *JNSI.* III, Pt. 2, pp. 79-82. [1034

(1) Describes a coin in which the king's name can be read as Prajāpatimitra, and places this king somewhere near Jayagupta and Indramitra.

(2) Describes a coin of Indramitra from the Lucknow Museum which is not given in the British Museum Catalogue.

(3) Identifies the female deity on the coin of Bhadraghosha as Bhadrā the spouse of Vaiśravaṇa.

Altekar, A. S.—The Date and Attribution of the Coins of Vishṇugupta. *JNSI.* III, Pt. 1, pp. 57-59. [1035

Discusses the Archer type gold coins with the letters *Vi* and *shṇu* written perpendicularly under the arms of the standing king, and thinks they should be attributed to king Vishnugupta of the later Gupta dynasty of Magadha. The date of Vishnugupta is given as *c.* 480 A. D.

—— The Date and Attribution of the Coins of Vishṇugupta: A Correction. *JNSI.* III. Pt. 2, pp. 103-104. [1036

In his article in *JNSI.* III, Pt. 1, pp. 57-59, he assigned a certain coin to Vishnugupta of the later Gupta dynasty, but on a discovery of a seal of Krishnadeva, he now thinks the coin is not of Vishṇugupta of the later Gupta dynasty, but of Vishnugupta the son of Kumaragupta II.

Burn, Sir Richard—The Coronation Medal of the First King of Oudh. *JNSI.* III, Pt. 2, pp. 112-114. [1037

A medal of Ghazi-ud-din Haidar was published by Mr. Nelson Right in the Numismatic Supplement of the Journal of the Asiatic Society of Bengal. The writer now brings together references published previously and corrects Mr. Wright's reading of the inscription.

Deva, Krishna—Coin Devices on Rajghat Seals. See No. 483.

Dikshit, K. N.—A Note on Some Important Coins and Seals found at Rairh in Jaipur State. *JNSI.* III, Pt. 1, pp. 47-50, 1 plate. [1038

Discusses some hitherto unknown issues.

Dikshit, Moreshwar G.—A New Maratha Mint. *JNSI.* III, Pt. 2, p. 125. [1039

Points a coin on which the mint is marked as Sasht(i) in clear bold Nagari characters. This, the writer presumes is Sāshṭ (i) (Salsette) near Bombay. The coin is dated 1196 of the Hijiri era (1782 A. D.)

Diskalkar, D. B.—The Establishment of Mint at Bhivandi (Thana). (Marathi text). *BISMQ.* XXI, Pt. 3, pp. 255-256. [1040

Refers to a Maratha Mint established at Bhivandl in Thana District.

——— Papers about the Poona Mint (Marathi text). *BISMQ.* XXI, Pt. 3, pp. 251-255. [1041

Refers to the minting of Ikkeri hons, gold muhars of various types, Ankushi and Sri sikka rupees, the difficulties therein owing to the circulation of their baser types already current, the expenditure incurred for their minting, their weight, the percentage of alloy, the government share for the prerogative of minting, etc.

Fernandes, Braz A.—Indo-Portuguese Coins: Silver Issues of Diu. *JNSI.* III, Pt. 2, pp. 115-124, 2 plates. [1042

Gives a brief history of the opening of mint in Diu; describes the silver issues of the mint from 1686 to 1859, and gives the five types of cross found on the Indo-Portuguese coins.

Hodivala, S. H.—The coins of Shamsu-d-din Mahmud Shah. *JNSI.* III, Pt. 2, pp. 105-108. [1043

Describes a billon coin of Shamsu-d-din, and discusses the assasination-plot advanced by Sir Walseley Haig, with which, he does not agree.

Khare, G. H.—A New Type of Padmaṭaṅka. *JNSI.* III, Pt. 1, pp. 53–55. [1044

Discusses gold *Padma-ṭaṅka* from the Bhor State treasury.

Mirashi, V. V.—The Coins of the Kalachuris. *JNSI.* III, Pt. 1, pp. 21–39, 1 plate. [1045

A hoard of 82 coins were found in the village of Devalānā in the Bāglān *tālukā* of the Nāsik District in 1870. These coins described by Bhau Dagi in *JBBRAS.* XXI (1876). All coins are of silver, round in shape. Next they were considered by General Alexander Cunningham in *Arch. Sur. of India* IX. (1879). They were also described by Fleet in 1885 and by Rapson in 1897. The writer reconsiders them and disagrees with previous writers in some respect.

——— A Gold Coin of Prāṇanārāyaṇa. *JNSI.* III, Pt. 2, pp. 93–97. [1046

Describes a gold coin of Prāṇanārāyaṇa and concludes that Prāṇanārāyaṇa was the ruler of Kuch Bihar, and the Nepalese influence on the coin shows that it was struck to commemorate Prāṇanārayaṇa's matrimonial alliance with the king of Nepal. He had married the sister of King Pratāpa of Nepal.

——— A Ship-Type Coin of Yajña Sātakarṇi. *JNSI.* III, Pt. 1, pp. 43–45. [1046 A

Describes a lead coin and concludes that this type of coins were current along with other types such as *Chaitya,* Horse, and Elephant, in the Andhradesa.

Kosambi, D. D.—On the Study and Metrology of Silver Punch-Marked Coins. *NIA.* IV, Pt. 1, pp. 1–35; Pt. 2, pp. 49–76, 1 plate. [1047

A statistical analysis of the silver punch-marked coins, mainly those found in two hoards at Taxila, and described in the *Arch. Sur. of India, Memoir No. 59.*

Pandeya, L. P.—Silver Coins of the Haihaya Princes of Mahākośala. *JNSI.* III, pt. 1, pp. 41–45. [1048

Describes three silver coins of Pṛthvidēva who, he presumes, is Pṛthvidēva II.

Singhal, C. R.—A New Coin of Muhammad Shāh II of Gujarat. *JNSI.* III, Pt. 2, pp. 109–110. [1049

A note on a coin of Muhammad Shah II of Gujarat, on which the legend is " The Commander of the Faithful " instead of the usual "The Aid of the World and the Faith."

Walsh, E. H. C.—Examination of a Hoard of 105 Silver Punch-Marked Coins found in the United Provinces in 1916. (U. P. Treasure Trove No. 28 of 1916). *JNSI.* III, Pt. 1, pp. 1-20, 2 plates. [1050

The hoard contained both coins of the older thin type and the latter thick type of the Mauryan period. Says the two types were in circulation together and gives description of the coins in tabulated form.

——— Notes on the Silver Punch-Marked Coins, and the Copper Punch-Marked Coins, in the British Museum. *JRAS.* (1941), Pt. 3, pp. 223-232. [1051

A study of the later thick type of punch-marked coins of Mauryan period, and of the Tribal Coins.

Philosophy and Logic

Bambhania, N. K.—Vallabhācārya's View of the Universe. In No. 1434, pp. 49-52. [1052

Examines the nature of the two qualities, bigness and smallness as they reside in the subject. Compares Śaṅkarācārya's philosophy with Vallabhācārya's in respect to this question. Śaṅkarācārya rejects the world, while Vallabhācārya retains it and helps the souls to realise its native beauty.

Bhattacharya, Haran Chandra—Kālasiddhānta - darśinī: A Treatise in Sanskrit on the Indian Philosophical Views on Time (Sanskrit text). With a foreword by Pandit Gopinath Kaviraj. pp. x + 110, Calcutta, 1941. [1053

More than fifty views on time as maintained by Indian philosophers. Some of the views discusses are subtle and are not easily grasped.

Chaudhuri, J.—Ahimsa. *M-B.* Vol. 49, Pt. 1, pp. 15-17. [1054

Discusses the term *Ahimsa* in both Hindu and Buddhist view points, and says *Ahimsa* is a mental attribute, a subjective feeling and not any external action. Points out that the Gītā regards the prosecution of a righteous war as legitimate and meritorious.

Chawla, K. R.—Illumination of Life. Part I. A Collection of Parallel Themes in English from Hindu, Parsi, Buddhist, Jain, Sikh, Muslim, Christian and Bahai Scriptures. 9¾" × 6½", pp. 6 + 201, Ferozepur, 1941. [1055

Heimann, Betty—Indian Concepts of the Eternal. *NR.* XIII, pp. 340–345. [1056

The Concept of the Eternal is approached in the philosophical and theological systems of India from the angle spatial thinking. Analyses the principal systems for the Absolute.

Hiriyanna, M.—Art and Religion. *AP.* XII, pp. 1–5. [1057

"Religion is a way of life both to the artist and the philosopher... The artist may be said to be concerned with the *Lila,* the Play aspect of the Deity; the philosopher with the *Maya,* the Illusion aspect."

Iyer, V. Subrahmanya—Shankara's Philosophy and Action. *TQ.* XVIII, Pts. 3–4, pp. 73–81. [1058

Points out the one-sided view taken by scholars of Śaṅkara's Philosophy, and attempts to interpret the philosophy as furnished by Śaṅkara's own life.

Kokje, Reghunathashastri—Bhāratīya Tarkashāstra Pravesh. (Marathi text). Crown 8vo., pp. 328, Arya Sanskriti Press, Poona, 1941. [1059

Introduction to Indian system of logic.

Kumaraswamiji—The Veerashaiva Weltanshaung. pp. 30, Dharwar, 1941. [1060

An exposition of the Virashaiva Philosophy, being a public address on the subject at Adyar, delivered by the author under the auspices of the 16th Indian Philosophical Congress, held at Madras in December 1940.

Mehta, R A.—Narad Ane Sanatkumar Samvad (Gujarati text). Double Crown 16mo., pp. 16, Gujarati Printing Press, Bombay, 1941. [1061

Dialogue between Narad and Sanatkumar. Philosophical discussion contained in *Chhandogya Upaniṣad.*

——— Tatvabodh (Gujarati text). Crown 8vo. pp. 34. Gujarati Printing Press, Bombay, 1941. [1062

A Primer of Vedantic philosophy, containing philosophical verses in Sanskrit, translated into Gujarati with comments.

Misra, Umesa—Vijnānadīpikā of Padmapāda, Edited with a Running Commentary called Vivṛtti and Introduction and Summary in English. pp. 37 + 2 + 47, Allahabad, 1940. [1063

Mookerjee, Satkari—[The Trisvabhāvanirdeśa of Vasubandhu: Sanskrit Text and Tibetan Version] by Sujit Kumar Mukhopadhyaya, 1940. [1063A

"The Tibetan version on account of their extreme faithfulness and literalism do not render any appreciable service in the matter of interpretation of the philosophy. The translation into English, too, though carefully correct, is, taken by itself, not of much help in this regard. The truly helpful feature of the editor's work is the collection of parallel passages given in an appendix. But the real difficulty which confronts a student of philosophy lies in the looseness of the terminology and the poetic imagery employed in the text quoted. The terminology requires to be carefully defined so that the exact connotation of the terms can be fixed with logical precision."

JGIS. VIII, Pt. 2, pp. 120.

Naidu, P. S.—The Concept of Suggestion in Hindu Aesthetics. In No. 1434, pp. 294–301. [1064

Discusses the Hormic psychology.

Nair, P. Krishnan——Some Stages of Love in the Views of Ālankārikas. (Malayalam text). *AOR.* VI, Pt. 2, pp. 1–13. [1065

Discusses the ten aspects of Śṛṅgāra, such as, Desire, Anxiety, Recollection, Praise, Mental agitation, Lamentation, Madness, Sickness, Inaction, Death.

Pandit, M. V, *Tr.*—सांख्या-कारीका (Sanskrit-Gujarathi text). Crown, pp. 59, Bombay, 1941. [1066

Verses on Sāṅkhya philosophy in Sanskrit with Gujarati translation.

Pendse, S. D.—Shridnyaneshwaranchen Tattcadnyan (Marathi text). Demy 8vo. pp. 500. Tatva Vivechak Press, Bombay, 1941. [1067

A Comparative study of the philosophy of the poet Dnyaneshwara.

Poredi Dattatraya Dharmayya—Vedanta Kavya-Lahari, Parts 1 and 2, Laghu Gītārtha-Bodha-Lahari. (Marathi text). [1068

"Has attempted to bring out in Marathi the spirit of Vedanta devoid of its complexity. He has drawn attention to the different ways in which the one Truth manifests itself by illustrating it from the sayings of his own guru and from the teachings of great saints of Mahar̄ashtra like Gnanesvar and Tukaram. He has analysed the thoughts on Castes, Panca-mudra, Atma and others. The episodes on Visvamitra-Menaka, Namdev-Muktabai make delightful reading".

QJMS. XXXII, pp. 243–244.

Radhakrishnan, E. P.—Jñānaghana's Contribution to Advaita. *ABORI.* XXII, Pts. 3–4, pp. 186–201. [1069

Deals with some of the salient features of the line of thought adopted by Jñānaghana, who, as an authoritative teacher of Advaita is sufficiently vouchsafed by the reference to his work by such a great advaita teacher and polymath as Appayya Dıkṣita.

Raghavachar, S. S.—Yājñavalkya's Philosophy of Love. *HYJMU.* II, Pt. 1, pp. 17–26. [1070

Discusses the dialogue between Yājñavalkya and Maitreyi in the *Bṛhadāraṇyaka Upaniṣad.* Concludes that love as implied in the discussion of the dialogue, is a broad as the life of man. Its significant departments are disinterested love in human relationship and the love of aesthetic objects. It is the fulfilment of infinite love, of which these are particularly manifestations, that concerns Yājñavalkya and Maitreyi and in their discussion the concept absolute reality is so amplified that Brahman is argued to be the objective and cosmic basis of possibility of the satisfaction of absolute love.

Raghavendrachar, H. N.—Dvaita Philosophy and its Place in the Vedānta. With a Foreword by A. R. Wadia. pp. vii + 282, University of Mysore, Mysore, 1941. [1071

Divided into five chapters: The first contains introduction to the three systems of Vedānta. The next three chapters are devoted to short exposition of Advaita, Viśiṣṭādvaita and Dvaita Vedānta respectively followed by analysis of each. In the last chapter the author concludes that the "philosophical reflection in India has reached its culmination in the Dvaita Vedanta", and shows how "the best of Indian thought is preserved in this system", and how "this system was needed to bring the Vedānta teaching to its perfection".

One of the conspicuous features of this work is the author's view that it is a misnomer to call the Dvaita system *Dualism*, and that its right name is *Monism.*

Raju, P. T.—Morality and Self-Realisation. In No. 1434, pp. 362–369. [1072

Discusses and shows that Indian philosophy is not unethical and amoral as it has been suggested by some European scholars.

—— The Complaint Against Philosophy. *AR.* XII, pp. 345–348. [1073

A condensed chapter from writer's forthcoming book *Idealistic Thought of India.*

Raju, P. T.—Vedantic Attitude Towards Matter. *HR.* LXXIV, pp. 30-39. [1074

A study of the problem of the Vedantic attitude to the material world, found generally in its conception of the relation between the world and the Brahman.

Rao, B. Gururaja—Mahābhārata Tātparya Nirṇaya of Srimad Ananda Theertha. Text and English Translation with notes from the Unpublished Commentary of Vadiraja Swami, Bangalore, 1941. [1075

Ānanda Tīrtha is better known as Madhavacarya. He advocated the doctrine of the reality of dualism in the Universe. His system is known as the Dvaita system, as distinct from the Advaita system of Śaṅkarācārya, according to which there is only one reality in the Universe, difference being an illusion, and from the Viśiṣṭādvaita system advocated by Rāmānujācārya, according to which, the different elements, though real, are only parts of the one reality.

The present work is the first instalment containing only the first nine chapters of the work.

Rao, Hayavadana—The Śrīkarabhāṣya. Vols. I and II. pp. lii + 888 and xiii + 572. Bangalore Press, Bangalore, 1941 (?) [1076

"The masterly introduction in English by the editor covering nearly 900 pages is a great contribution to the history of the Vedānta philosophy. Here he has dwelt at length on all the other schools of the Vedānta and various other topics. The appendices at the end of both the volumes have supplied data for further researches. Verily his introduction is a mine of information to all lovers of the Vedanta system. Here we get information about one Suka Bhāṣya and its Ṭikā".—*Satis Chandra Seal, IC. VII, pp. 380-382.*

Rao, P. Nagaraja—The Philosophy of Ahiṁsā. In No. 1434, pp. 376-379. [1077

A study of the doctrine of *ahiṁsā.*

——— Bergson and Śaṅkara. *AP.* XII, pp. 174-177. [1078

Points out the affinities existing between individual thinkers of East and West. Though Bergson does not believe in anything transcending both matter and mind, yet the author finds some plausible affinity between Bergson's philosophy and Śaṅkara's.

Saksena, S. K,—Is the Upaniṣadic View of the One, Universal and Absolute Consciousness Agnostic? *BaV.* II. Pt. 2, pp. 196–200. [1079

Says that the Upaniṣads neither contradict themselves nor preach a doctrine of agnosticism with regard to the Ātman. Though the Absolute consciousness is logically and empirically uncharacterizable, it is yet not known and its nature is *Jña* of pure intelligence as opposed to unintelligence.

Sarma, Y. Subrahmanya—Paramārthacintāmani. (Kannada text). pp. xxiv+271. Adhyātmaprakāśa Office, Holenarasipur (Mysore State), 1941. [1080

Enunciates what he calls a new theory of metaphysics, quite his own. It is based on no Sanskrit original, but derives nevertheless support from the Upaniṣads and the many commentaries thereon. The book is divided into six chapters; in the first, the different systems of Indian Philosophy are analysed, their limitations pointed out, and the view maintained that it is only the Vedanta system that is of real help in the quest of *Paramārtha.* In the second is elaborated what the author calls the *Avasthātraya* method in arriving at *Paramārtha.* In the three succeeding chapters, the fundamental nature of Ātman which distinguishes it from *Anātman,* is discussed. In the concluding chapter, the author sums up his position stating that the *Avasthātraya* method is the only means at arriving at *Paramārtha,* and that the Vedanta system which propounds this method is only the culmination of the wisdom of the Upaniṣad.

——— Upaniṣattugaḷa Modalane Paricaya (Kannada text). pp. vi+54, Adhyatmaprakasa Office, Holenarasipur (Mysore State), 1941. [1081

A sort of *Prolegomena* to the study of the ten Upaniṣads found valuable by the systematists of Vedānta. Divided into six sections; in the first deals with the nature of the Upaniṣads and their importance; in the four succeeding sections introduces the ten Upaniṣads themselves.

Sastri, N. Aiyaswami—A commentary on the Sāṅkhyakārikā in Chinese. *JSVOI.* II, Pt. 1, pp. 65–67. [1082

The *Sāṅkhyakārikā* is said to be the oldest of the works on Sāṅkhya Philosophy now available. It has been commented upon by many authors such as Vācaspatimiśra, Gauḍapāda and others. The writer here gives a brief examination and comparison of these commentaries.

Sastri, S. Srikantha—Logical System of Madhvācārya. In No. 1434. pp. 411-416. [1083

Madhvācārya's system of logic as expounded in his Pramāna lakṣaṇa is compared with other systems. Concludes that Madhvācārya does not recognise *upmāna, arthāpatti* and *anupalabdhi* as separate means as these can be included in sense-perception and inference.

Sastri, S. S. Suryanarayana, *Ed.*—Tattvasuddhi. *AOR.* V, Pt. 1. [1084

This Advaita manual from its thirty-third chapter to the end has been edited in this instalment. The author Jnanaghana flourished in the beginning of the 10th century was a follower of the particular variety of the Advaita doctrine known as the *Vivaraṇaraṣthana.*

——— Paramārthasāra of Ādīśeṣa. *NIA.* III, pp. 355-370. [1085

Philosophical treatise in Sanskrit dealing with questions concerning *Ātman, Jīva, Saṃsāra* and their relations. Translated into English and annotated with explanatory notes.

——— Paramārthasāra of Ādiśeṣa. Translated. Text, English transiation and notes. 9½″ × 6¼″, pp. 40. Karnatak Publishing House, Bombay, 1941. [1086

This is No. 1085 in book form.

Sastri, S. S. Suryanarayana, and **Radhakrishna, E. P.** *Eds.*—Tattvaśuddhi. *AOR.* V, Pt. 2, pp. vii + 55 + 162. [1087

Tattvaśuddhi a work of Jñānaghanapāda, is divided into forty-six chapters, called prakaranas. It is an advaita manual, probably a record of expositions given to disciples; the considerations that dictated the order of exposition are not now available.

——— Tattvaśuddhi of Jñānaghanapāda, edited with an English Introduction, pp. 12 + 306, Madras, 1941. [1088

This is No. 1087 issued in book form.

Sastri, S. S. Suryanarayana and **Sen, S.** *Trs.*—Vivaraṇaprameyasangraha of Bhāratītīrtha. Translated into English Andhra University Sanskrit Series No. 24. 9½″ × 6¼″, pp. 550 + viii. Andhra University, Waltair, 1941. [1089

Notable addition to the existing literature on the Advaitic philosophy, of intrinsic value to all students of Vedānta.

Sen, Saileswara and Sastri, S S. Suryanarayana—Vivarana-prameya-sangraha of Bhāratītīrtha, Vol. I. Text with introduction and analytical tables of contents in English. pp. 110 + 348. Vol. II, English translation complete, pp. 550 + viii, Waltair, 1941. [1090

Sastri, Odalamane Pandurang—प्रामाणिक एव जीवब्रह्मणोरभेदः (Sanskrit text). 6½″ × 4″, pp. 24, Central Printing Press, Karwar, 1941. [1091

A reply to certain criticism of the Advaitic creed, pointing out that the identity of Jiva and Brahma can be proved.

Sircar, Mahendra Nath—A Neo-Vedāntic Conception of Reality. *CR.* LXXIX, pp. 229–236. [1092

A review of Śri Arobindo's work *The Life Divine*, which is a neo-interpretation of the classical thought of the Vedānta inspired by rare psychic and occultist experiences formulated in a synthetic structure of thought.

Tagore, Rabindranath—Anandi (Gujarati text). Crown 16mo. pp. 235, Niranjan Karyalaya, Surat, 1941. [1093

Propogates the principle of Ahiṁsā. Translated into Gujarati by Sundaram from the original Bengali.

Talasikar, V. R.—Hindu Epistemology and Modern Thought. *NR.* XII, pp. 113–117. [1094

Discusses briefly the evaluation of the means of knowledge according to Hindu Philosophical thought. He first takes each *Pramāṇa* or means of knowledge and first discusses its validity and its limitations according to the main system of Hindu metaphysics and then compares it with Western epistemology. And compares Hindu conception of the theory of knowledge with the epistemological ideas of modern science.

Tirtha, Swami Ravi—The Nyāyakusumāñjali of Udayanācārya: A presentation of theistic doctrines according to the Nyāya system of philosophy. *BmV.* V, Pt, 1. [1095

Varadachari, K. C.—Īśavāsyopaniṣad: A study according to Śrī Vedānta Deśika. In No. 1434, pp. 538–544. [1096

Presents a few salient points in the Upaniṣadic thought as expounded by Vedānta.

Watave, K. N.—[The Philosophy of Æsthetic Pleasure] by P. Pancapagesa Sastri, Annamalainagar, 1940. See *ABIHI.* III, Fo. 1322. [1097

"The author attempts to explain the process of pleasure derived from the reading of the poetic composition. This analysis of the enjoyment of aesthetic pleasure or the Kavyasvada has been attempted by him not independently but with the help of the master-minds of mediaeval India who subjected the question to the closest scrutiny..... The thesis really supplies a long felt want. It is, therefore, highly useful to the student of Sanskrit. In the words of S. Kuppuswami Sastrigal, who writes a foreword to the present work "The Systematic account which this thesis gives of the wherefore of the aesthetic satisfaction, will be a contribution of considerable interest to the literature on the subject in English." *ABORI. XXII, Pts. 3-4, pp. 295-297.*

Pre-History and Proto-History

Chakladar, H. C.—The Prehistoric Culture of Bengal. *MII.* XXI, pp. 208–238. (To be continued). [1098

Chakravarti, S. N.—The Prehistoric Periods in India. *JUB.* X, Pt. 1, pp. 48–60. [1099

Gives a broad outline of the period.

Guha, B. S.—Human Culture in India during the Stone Age. See No. 103.

Sastri, S. Srikantha—Proto-Indic Religion. *QJMS.* XXXII, Pt. 1, pp. 8–37. [1100

Examines the nature and affinities of the Proto-Indian religion, in the light of the seals, figurines and pottery discovered in the Indus Valley. "If we disabuse our minds of all imaginary reconstruction of Vedic civilisation attempted by many scholars", says the writer, "we shall be able to make a nearer approach to the solution by analysing the seals and paintings on the funerary pottery and drawing parallels if not coincidences with the elements of the Atharvan civilisation."

Puranic

Aiyangar, K. V. Rangaswami—Nandi Purāṇa. *NIA.* IV, Pt. 5, pp. 157–161. [1101

Nandipurāṇa is mentioned in the list of *upa-purāṇas* given by the *Matsyapurāṇa.* The derivation of *Nanda* is discussed. "The disappearance of *Nandipurāṇa*", says the writer, "is one of the unsolved riddles in Puranic history. It is not unlikely that it has been observed in some *Purāṇa* or *Upa-Purāṇa*".

Anantarangachar, N. *Ed.*—Cāvuṇḍarāya Purāṇa (Kannaḍa text). *KSPP.* XXVI, pp. 1–22. [1102

An early work continued from Vols. II and III of *KSPP.* The present instalment contains the Purāṇas such as the *Ajita, Śambhava, Abhinandana, Sumati, Padmapurabha, Suparíva, Candraprabhā, Puṣpadanta* and *Śitaḷanātha.*

Apte, V. M.—[Purāṇic Records of Hindu Rites and Customs] by R. C. Hazra, Calcutta, 1940. See *ABIHI.* III, No. 1352. • [1103

"An attempt...made by the author to determine, as approximately as possible, the chronology of the Puranic chapter or parts thereto on Hindu rites and customs; and the resulting chronology, the upper

and lower limits of which, according to the author, are 200 to 1000 A. D. from part I of this work. In part II are described the various stages in the development of the "Puranic rites". With an eye to, the notable changes in the religious and political history of ancient India, the author has tried in this connection to ascertain the factors which determined the stages in the development of the Puranic Dharma. In addition there is a useful appendix containing a list of quotations traced in the extant *Purāṇas*". *ABORI. XXII, Pts. 1-2, pp. 129-130.*

Bose, G.—[Studies in the Puranic Records on Hindu Rites and Customs] by R. C. Hazra, Calcutta, 1940, See *ABIHI.* III, No. 1352. [1104

"Some of the Puranic slokas have been wrongly interpreted in a manner that makes one feel that the author has no correct notion of the nature of the puranas and of the different topics discussed therein. The author's statement that 'the Buddha incarnation seems to have been unknown in the beginning of the sixth century A. D., and that 'the Buddha began to be regarded as an incarnation of Viṣṇu from about 550 A. D., has not been substantiated". *TMS. LXIX, p. 666.*

Chakravarti, Chintaharam.—[Studies in the Puranic Records on Hindu Rites and Customs] by R. C. Hazra, Calcutta, 1940. See *ABIHI.* III, No. 1352. [1105

"The long neglected Purāṇas—a veritable mine of old Indian tradition in different branches of culture—which have of late attracted the attention of students of political history of India, have been subjected, it appears for the first time, in the volume under review, to a sifting critical analysis from the ritualistic point of view. Dr. Hazra who had been working on the subject for some time past, gave specimens of the results of his interesting studies in the pages of different oriental journals. These created an eagerness in the minds of interested scholars to see them in one place in the form of a book. It is really gratifying to note that this eagerness will now be satisfied."

IHQ. XVII, pp. 271-273.

Hazra, R. C.—The Kālikā-Purāṇa. *ABORI.* XXII, Pts. 1-2, pp. 1-23. [1106

Shows that the work *Kālikā-Purāṇa*, sometimes called *Kālī-Purāṇa* is of considerable antiquity. The present *Kālikā-p.*, which came to Bengal from Kāmarūpa is different from the earlier Kālikā-purāṇa, mentioned in the lists of eighteen Upapurāṇas and drawn upon by Nānyadēva, Lakṣmīdhara and others. Discusses the date of the earlier *Kālikā-p.* and comes to the conclusion that it could not have been written earlier than 650 A. D., and not later than 900 A. D.

From the non-Tāntric character of the work, the author assumes that it was composed by the Smārta Brāhman sectaries. The non-Tāntric

character of the *Purāṇa* was the reason why it was replaced by the present form which abounds in Tāntric elements.

The writer gives two appendices, (1) Verses quoted from the *Kālikā-p.* and (2) Quotations from the earlier *Kālikā-p.*, which are not found in the present *Kālikā*.

Pusalker, A. D.—Puranic Cosmogomy. *BaV.* II, Pt. 2, pp. 177–191. [1107

Deals with the important subject of Puranic Cosmogomy which forms the first topic, viz., *sarga*, in the definition of *Purāṇa-Pañca-lakṣaṇa*. Begins with investigation from the oldest period in India, the period of the *Ṛgveda*, and considers in their chronological order, as far as possible, the views subsequently expressed down to the period of the *Purāṇas*; how far the *Purāṇas* are indebted to the past and what is their contribution in the field of cosmogomy.

——— Vāyu Purāṇa *versus* Śiva Purāṇa. *JUB.* X, Pt. 2, pp. 148–155. [1108

Discusses the text of the *Purāṇas* and concludes that the *Śiva-p.*, and *Vāyu-p.*, are two distinct *Purāṇas*.

Ruben, Walter—The Kṛṣṇacarita in the Harivaṁśa and certain Purāṇas. *JAOS.* Vol. 61, Pt. 3, pp. 115–127. [1109

A study to show that *Harivaṁśa* is a supplement to *Mahābhārata*; that the *Kṛṣṇacarita* of *Brāhmapurāṇa* agrees not only as regards the number and the order of the adventures of the hero but sometimes even verbatim with *Harivaṁśa*. Consequently, he derives *Brāhmapurāṇa* from Harivaṁśa, as *Harivaṁśa* from *Mahābhārata*. But he says, Kṛṣṇa-story of *Harivaṁśa* is about five times longer than that of *Brāhmapurāṇa* and the general impression is that *Harivaṁsa* has been widely enlarged.

——— The Puranic Line of Heroes. *JRAS.* 1941. Pt. 3, pp. 247–256; Pt. 4, pp. 337–358. [1110

A comparison of the accounts of the Sambhaparvan of the Mahābhārata on the one hand, and the Vaṁśaparvans of the Harivaṁśa, and the Brahma and other Purānas on the other, shows that the Brahmapurāṇa has borrowed from the Harivaṁśa which is an imitation of Mahābhārata.

Sastri, K. A. Nilakanta—The Gayāmāhātmya. *BRVRI.* IX, Pt. 2, pp. 65–67. [1111

The Gayāmāhātmya is a part of the Vāyu Purāṇa. The writer shows that it is a later interpolation.

Seth, H. C.—An Obscure Passage in the Purāṇas. In No. 1434, pp. 420–422. [1112

The passage under consideration (*Viṣṇu-p.* Ch. 24) suggests that after the Kali age, which began at the end of the Mahābhārata, and the influence of which greatly increased when Nanda began to reign, the king Devāpi of the Puru race and the king Maru of the Ikṣvāku race restored the Kṣatriyas and started a new Kṛta age.

Upadhye, A. N.—Hastimalla and his Ādipurāṇa. In No. 1434, pp. 526-529. [1113

Discusses Hastimalla and his age, and the authorship of *Ādipurāṇa.*

Vaidya, M. V.—Tīrtha-yātrā in the Āraṇyakaparvan and the Padma-Purāṇa. In No. 1434, pp. 530–537. [1114

Points out the portions of the *Tīrthayātrā* episode which is common to the *Mahābhārata* and the *Padma-purāṇa.*

Sikhs and Sikhism

Gupta, Hari Ram.—Partition of Sirhind Province by the Sikhs, January, 1764. *JIH.* XX, Pt. 1, pp. 19-30 after p. 136 of the original paging. [1115

Describes Ahmad Shah Abali's terrorism; the sack of Kasur by the Sikhs and the subsequent division of Sirhind after its fall in January 1764. Gives 32 names of the land-holders.

——— Diary of Mirza Shafi's Campaign Against Sikhs, February–July, 1780. (From unpublished Persian Records). In No. 1222, pp. 103–109. [1116

A short summary of news letters giving account of Mirza Shafi's campaign against the Sikh aggressions. These news letters are Claud Martin's collection of Persian news letters available in the British Museum.

——— Nawal Singh, The Jat Ruler of Bhratpur's Fight with the Sikhs, 24th February, 1770. *JBORS.* XXVII, pp. 448–454. [1117

Singh, Ganda—Last Days of Guru Govind Singh. *JIH.* XX, Pt. 1, pp. 120–132. [1118

Guru Govind Singh was the tenth and the last Guru of the Sikhs. He was the founder of the militant order of the *Khalsa.* The writer brings out the main events leading to the first and second march to the south, and explains the motives which actuated the guru to undertake the long and arduous journey.

Sing, Jogendra—Sikh Ceremonies. With Introduction by Daljeet Singh. 7½″×5″, pp. xx–96. International Book House, Bombay, 1941. [1119

Contents: (1) Installation of Guru Granth Sahib, (2) Child naming and initiating ceremony, (3) Amrit ceremony of the Sikhs, (4) Anand marriage, (5) Japji, (6) Jap Sahib, (7) Swayas, (8) Evening prayers, (9) General prayers, (10) Kirtan Soihla, (11) Funeral Service, (12) Preparation of Karah Prashad.

"Not only does it give a brief account of the details of all important Sikh ceremonies, but also in the introduction of twenty pages Raja Sir Daljeet Singh gives a concise and illuminating account of the essential beliefs and tenets of Sikhism. Thus the Book becomes not only a manual of Sikh ceremonies, but also a valuable addition to modern commentaries on Sikhism, especially as so few of these are available to the English reading public."

Banning Richardson, AP. XII, p. 327.

See also A. Goveas in *NR*. XVI, pp. 438-439.

——— The Miracle of Sikhism. *AP*. XII, pp. 147–157. [1120

Gives an impressionist picture, based on the history of the Sikh community, of the influence of faith and heroism on the development of a people, and traces in outline, the rise, the arrested development and the future hope of the Sikhs.

Srinivasacharya, C. S.—[History of the Sikhs. 1739–1768] by Hari Ram Gupta. Calcutta, 1939. See *ABIHI*. II, No. 1006. [1121

"Dr. Gupta has wisely chosen for the subject of his study the period marking the rise of the Sikh *misls* and their occupation of the Punjab, first, because it marks the formative stage of the Sikhs as a political power and, secondly because it has not yet been studied on the intensive scale that has marked the inquiry into the period of the Gurus before it and the rise and expansion of the state of the Punjab under Maharaja Ranjit Singh after it. It was during this formative period that the Sikhs developed into a fine military people, taking advantage of the incursions of foreign invaders and of the political confusion caused by them." *JIH. XX, p. 225.*

Sociology

Aiyangar, A. N. Krishna—The Apostate-Mother. *NIA*. IV, Pt. 2, pp. 68–83. [1122

A note to point out that the mother's right to be maintained by her offspring is in no way lessened even if he has failed or lost the power of distinguishing what should or should not be done.

Aiyappan, A.—The Meaning of *Tāli* Rite. *BRVRI.* IX, Pt. 7, pp. 237-239. [1123

Does not explain the significance of the *tāli* rite but points out the need for methodological discipline and check in sociological studies. Uses historical, traditional and comparative evidence in the discussion.

Bachmann, Von Hedwig—Von Der Seele Der Indischen Frau im Spiegal der Volksspruche des Konkan. pp. x+467. Tipografia Rangel, Bastora (Goa), 1941, [1124

"The authoress has tried to describe the social life in Western India in the light of Koṅkaṇese proverbs. It is not at all an objective description of the daily life of the people. The object of the writer's enquiry is rather the *spirit* of the Indian people in general, and the *soul* of the Indian woman in particular. The whole book is nothing but a running commentary on these current proverbs. It reveals to us how the rural life in Western India strikes an intelligent and educated European lady neither claiming nor possessing any special knowledge of Indian culture, history or language."

Batakrishna Ghosh, IC. VII, p. 500.

"Although the author of this book is not an Indian herself, she has approached this complex and difficult subject with sympathy and deep understanding. She found herself confronted with a gradual evolution in Indian social history, which she tried to understand from her own particular angle of vision, that of a woman who had come to India not to criticise and to find fault, but to understand and to sympathise.

Her book is based on the traditional sayings and proverbs current among the people of the Konkan. In following the author step by step the reader will have to go back to the dark past when these popular sayings first originated as part and parcel of Indian social and cultural heritage. There he will find the Indian woman of the preceding generation with all her silent heroism, her indomitable pride, her unspeakable suffering and resignation; he will see her moving about the house of her ancestors, as a little girl, a married woman, a mother, a widow. She will come back to life again, her everyday-life and the great occasion that mark her existence on earth."

A. Arenson, TMR. LXX, p. 181.

Banerjee, Brajendusundar—The Daughter's Son in the Bengal School of Hindu Law. *JBHU.* VI. pp. 63-72. [1125

The right of succession of the daughter's son is more fully recognised in the Bengal School than in the other Schools of Hindu Law. The writer here shows that Jimutavahana, the founder of the Bengal School, comtemplates in his famous work *Dayabhaga* that a daughter's son acquires a vested interest or remainder, in the estate of his maternal grand-father.

Billimoria, N. M.—The Jats. *JSHS.* V, pp. 137-149. [1126

Notes from various sources referring to the Jats, are brought together.

Bose, Atindra Nath—Five Hīnajātis. *IC.* VII, pp. 287-303. [1127

Side by side with the four *varṇas* constituting the ancient Indian society, the social physiognomy of ancient India presents a host of despised castes and professions, represented by the aboriginal races going under the general brand of *hinajāti*. The Pali literature picks up five of these parian castes for constant mention. The five castes are: The Chaṇḍāla, the Pukkusa, the Nesāda, the Veṇa and the Rathakāra. The writer studies the origin and history of these castes and adds a short note on the Mleccha and the Apasada.

Bose, Nirmal Kumar—The Hindu Method of Tribal Absorption. *SC.* VII, pp. 188-194. [1128

Draws attention to certain specific instances of how tribal customs and rites are often modified in the process of social absorption. Reveals the true nature of the foundations underlying Hindu society.

Dikshitar, V. R. Ramachandra—Hindu Pluralism. *PO.* VI. pp. 195-205. [1129

Examines some of the groups mentioned in ancient Indian literature, the primary units of the Hindu social organisations.

Ehrenfels, Baron Omar Rolf—Mother Right in India. Introduction by W. Koppers. Osmania University Series. 10½" × 7½" pp. xi + 229, 1 map. Oxford University Press, Hyderabad, 1941. [1130

"*Mother-right in India* is one of the most thought provoking books published in recent years. The main thesis of the book is that:

(*a*) all pre-Aryan culture in India was of a matriarchal nature. That it was not a uniform culture but made up of different waves of cultures separated by time and space and representing various degrees of advance from the most primitive material culture called *Ur-culture* to the most complicated called the Nayar-culture.

(*b*) If the primitive grades show affinities with Austro-Asiatic culture complex, the most advanced, the Nayar-culture is in direct connection with the Indus Valley civilisation.

(*c*) that certain single traits like inheritence in the female line, the position of the maternal uncle, sexual freedom, puberty right for girls, the couvade, Goddesses and worship of female ancestors, rain and fecundity charms and permission of remarriage or divorce to women, and levirate wedding can be taken as proofs of former existence of the *Mother-right in India.*

(*d*) Hypergamy, child marriage, contempt of the widow coupled with the custom of *Sati* and to a lesser extent vegetarianism are the outcome of the contact and the struggle for supremacy between the patriarchal Aryans and the matriarcal pre-Aryans.

A wealth of detail has been brought forth to strengthen the above contentions. But many of the author's conclusions, though plausible lack proof and are highly unconvincing."

I. Karve, NIA. IV, Pt. 9, pp. 314-316.

Ehrenfels, Baron Omar Rolf—The History of Dress. *JSHS.* V, pp. 12-24. [1131

A short study of the origin and development of dress in Europe in general and in India in particular.

Fuchs, S.—Holi. *NR.* XIII, pp. 208-214. [1132

Describes the Hindu Festival Holi; the customs observed at the feast, and the significance.

Haas, Vilem—Hindu Widows. *AP.* XII, pp. 396-401. [1133

Brings the Western point of view to the problem of the Hindu widow's status.

Mahalingam, T. V.—Social Legislation in Mediæval South India. *NR.* XIII, pp. 29-38. [1134

With a view to enforce the proper observance of *swadharma* by the different communities in the kingdom, they appointed *samayāchāryas* or censors of morals who kept a watch over the activities of the people. Instances clearly show that where legislation of social character made by Government, it was more in the nature of an official sanction to certain changes that were inevitably coming over the religious, social and economic life of the people.

Maharaj, Dharma Theerthaji—The Menace to Hindu Imperialism. pp. xv + 334. Hindu Missionary Society, Lahore, 1941. [1135

A scathing condemnation of the caste divisions of Hindu system.

Mukerjee, Radhakamal—Hindu Widow. *AP.* XII, pp. 401-405. [1136

Presents the social and ethical ideals that lie behind the practices enjoined upon the Hindu widow. That the institution has its drawbacks cannot be gainsaid. Evils are inevitable when a custom has become rigid and when a discipline, meaningful only when it represents a voluntary consecration to an ideal, is imposed from without. Freedom for the individual to choose between remarriage and the dedicated life to traditional Hindu widowhood would solve both the social problem and the demographic one, which, the writer shows, is serious.

Nambudripad, Narayanan—Kerala and Nambudris. *IR.* Vol. 42, pp. 33–34. [1137

A general view of the position and status of the Nambudris in ancient Kerala.

O'Malley, L. S. S.—The Hindu Social System. In No. 1455 pp. 354–388. [1138

Explains the distinctive characteristics of the Hindu Social System.

Pandey, Raj Bali—The Vivāha Saṁskāra (Marriage Ceremonies) of the Hindus. *JBHU.* VI, pp. 1–22. [1139

The Vivāha, the most important of all the Hindu Saṁskāras is explained. Signifi:ance is attached to the marriage ceremony, its importance in the social structure, the origin of the institution and the forms of marriage recognised as valid in the ancient Hindu society are some of the topics discussed.

Pinkham, N. W.—Woman in the Sacred Scriptures of Hinduism. 8″ × 5½″, pp. 256, Columbia University, 1941. [1140

A study of Hindu Scripture in its relation to child-marriage, infant mortality, enforced prostitution etc. with suggestions for improvement of the position of present day women in India.

Ranade, Ram Keshav—Indian Charity. *PO.* VI, pp. 37–42. [1141

Sanskrit text in praise of charity and its various forms as found in the Veda, Purāṇa and Dharmaśāstra have been referred to.

Sastri, Krishagopal Goswami—An Enquiry into Idealism in Hindu Marriage. *CR.* LXXIX, pp. 45–48. [1142

Points out that the entire fabric of society as is based upon the scheme of *Varṇāśrama* discloses nothing but the characteristics of spiritual and psycho-ethical discipline. It is in this respect that *Dharma* may be said to possess abundant values of real interest for Hindu India. The Hindu marriage is primarily based upon spirituality—it being deemed altogether as a creation of the spirit. In its entire significance it represents neither a phenomenon of subjective arbitrariness nor a product of so-called natural law.

Shastri, Kshitimohan Sen—Bharatvarsa-Mem Jatibhed. (Hindi text). pp. ii + 264, S. Sharma, Calcutta, 1940. [1143

Discusses the nature and origin of Indian caste from the stand-point of history, and shows among other things that this institution was very elastic in the earlier period and when caste gradually became rigid, reaction set against it and evidence of such reaction is to be met with even in some *Purāṇas* and the *Mahābhārata.* Discusses other aspects of caste with suitable references and quotations from works ancient as well as modern and tries to clear some obscure points in the history of Indian caste-system.

Shastri, Marulkar *Ed.*—Dattaka-Mīmāṁsā of Ananda. See No. 124.

Singh, Rama Dhari—Social, Economic and Cultural Life in the Republics of Ancient India. *JBHU.* VI, pp. 73-91. [1144

An attempt to give an idea of the social, economic and cultural life of the people of ancient Republics, in which the Andhaka-Vṛṣṇis, the Licchavis and the Śākyas, are included. Touches upon the Caste System; Place in Society; Marriage System; Position of Women; Wine and Prostitution; Amusements, Manners and Customs; Dress; Profession, Architecture, Trade and Commerce, Cities and Towns; Currency and Education.

Sircar, Dines Chandra—Glimpses into Domestic and Social Life from a story in the Daśakumāracharita. *JIH.* XX, Pt. 1, pp. 105-110. [1145

Tells the story of Śaktikumāra and Gominī, and gathers from the story information regarding ancient Indian social, economic and domestic life.

S. K. D.—The Origin and Development of Exogamy. *ER.* LXVII, pp. 502-510. [1146

Examines the opinion of other scholars on the subject of the origin of exogamy in India, which are not free from defects and short-comings. Does not give his own opinion.

Sternbach, Ludwik—A Sociological Study of the Forms of Marriage in Ancient India. (A Résumé). *ABORI.* XXII, Pts. 3-4, pp. 202-219. [1147

Gives the various forms of marriage and their development, in ancient India, based on the available legal-sociologico-scientific literature.

Valavalkar, Pandharmath—The Hindu Social Philosophy. *BaV.* II, Pt. 2, pp. 140-158. [1148

Shows briefly that the Hindu thinkers had made serious and scientific attempts at thinking out, devising and planning schemes for social organisation.

——— Hindu Social Institutions with Reference to their Psychological Implications. Foreword by Sir S. Radhakrishnan. 8″ × 5½″, pp. xviii + 388. Longmans, Green, Bombay, 1940. [1149

An attempt towards constructing a picture of the Hindu Social Institutions and their Socio-psychological implications. Follows

closely as possible along the lines of Hindu thought and tradition and interprets, both analytically and sympathetically, the Hindu scriptures and theories in their proper and original perspective.

Viswanathan, K.—Woman's Place in the Buddhist Age. See No. 225.

Vaishnavism

Anantacharya, V. *Ed.*—Nitya-Grandha, by Bhagavad Rāmānuja, with Āhnika-Kārikā by Śrī Vaṅgi Vaṁśeśvara. Perumal Chetty & Sons, George Town, Madras, 1941. [1150

The Nitya-Grandha of Rāmānuja is a manual written for the benefit of his followers with a view to regulate the daily life and worship of the Śrīvaiṣṇavas of his day and to be followed in the future.

Chakravarti, Chintaharan—[Mystic Teachings of the Haridasas of Karnataka] by A. P. Karmarkar and N. B. Kalamdani, Dharwar, 1939. See *ABIHI.* III, No. 997. [1151

"The book does not, as its title would seem to indicate, give a systematic account of the Haridasa sect of the Vaiṣṇavas, little known outside the territory in which it originated and flourished. It is primarily devoted to a description of the life-stories of ten saints belonging to the sect who flourished at different places and times between the 15th and 18th centuries of the Christian era. Incidentally it deals with the teachings of these saints as embodied principally in stray songs attributed to each of them."

IHQ. XVII, p. 272.

Das, Govendram— Vaishṇavism in Assam. *IR.* Vol. 42, pp. 85-88. [1152

Gives a brief history of the introduction of Vaishṇavism in Assam.

Dasgupta, Surendranath — The History of Indian Philosophy. Vol. III. 9″ × 6¼″, pp. xiii + 614, Cambridge University Press, Cambridge, 1940. [1153

"Looking at from the strictly philosophical point of view, some of the materials of the present book may be regarded as somewhat out of place. But, both in the present volume and the volume that will follow it, it will be impossible to ignore the religious pathology that is associated with the devotional philosophy which is so predominant in the South and which so much influenced the minds of the people not only in the Middle Ages but also in the recent past and is even now the most important element of Indian religions. Philosophy in

India includes not only morality but religion also. The most characteristic feature of religion is emotion or sentiment associated with a system of beliefs, and as such in the treatment of the dominant schools of philosophy that originated in South India one cannot help emphasizing the important pathological developments of the sentiment of devotion. The writer hopes, therefore, that he may be excused both by those who would not look for any emphasis on the aspect of *bhakti* or religious sentiment and also by those who demand an over-emphasis on the emotional aspect which forms the essence of the Vaiṣṇava religion. He has tried to steer a middle course in the interest of philosophy, which, however, is the school of thought treated therein is so intimately interwoven with religious sentiment." *Preface.*

Devakinandanacharji—Vaishnavonun Nityakarma (Gujarati text). Demy 8vo. pp. 16, Aditya Mudranalaya, Ahmedabad, 1941. [1154

A pamphlet explaining the duties of the Vaishnavas, translated with Commentary by M. P. Mistry.

Kakati, B.—Vaiṣṇavism of Assam and Southern India (Certain Points of Correspondence). In No 1434, pp. 238–243. [1155

The discussion is confined to Assamese parallels of those features of Southern Vaiṣṇavism that have been stressed in standard publications as highly individualistic.

Karmarkar, A. P.—The Matsyāvatāra of Viṣṇu (Its Proto-Indian Origin and Location). In No. 1434, pp. 253–257. [1156

Deals with earliest aspect of Vaiṣṇavism.

Rau, C. V. Sankara—Pancaratra-Doctrine of Creation. *JSVOI.* II, Pt. 1, pp. 47–48. [1157

A note to explain the doctrine which is one of the oldest Vaishṇava cults.

Srinivasaraghavan, A. *Ed.*—Nyāyakalāpasamgraha of Śrī Seneśvarācārya. Crown 8vo, pp. xx + 67, Pudukottah, 1940. [1158

A work of importance to the philosophy of Rāmānuja. The author has not been able to fix the date of Śrı Seneśvara with precision. There can be no doubt that Śrı Seneśvara was later than Rāmānuja whose philosophy he attempted to propound.

Vedic

Aiyangar, K. N. Rangaswami—Additional Verses of Kātyāyana on Vyavahāra. In No. 1434, pp. 7-17. [1159

An interesting feature is the identity of some of the slokas presented with verses in *Manusmṛti*. As the verses are ascribed to Kātyāyana in all the manuscripts of Varadaraja's *Vyavahāranirṇaya*, and as familiarity with the text of *Manusmṛti* may be validly presumed in both Varadaraja and the scholarly copyists whose transcriptions have been used by the writer, the citation may be taken as evidence of the South Indian belief in their being common to both smṛtis.

——— Bṛhaspati Smṛti. A Reconstructed text of the now lost work of Bṛhaspati. 9¾″ × 6″, pp. 186-546. Gaekwad's Oriental Series No. 85. Oriental Institute, Baroda, 1941. [1160

Among the writers on Dharmaśāstra one of the most frequently quoted is Bṛhaspati. His *smṛti* is largely cited in discussions of law and procedure (*Vyavahāra*). He shares the distinction with Nārada and Kātyāyana.

This work contains:—List of works cited and abbreviations; List of abbreviations (Nāgari); Sanskrit contents of text; and the text of *Bṛhaspatismṛti*. At the end are added, Quarter-verse Index of *Vyavahārakāṇḍa*, Half-verse Index of remaining *kāṇḍas*, Additional texts, Index to names of persons or works cited by Bṛhaspati, Additions to the Footnotes and Comparative Statement of verses in Dr. J. Jolly's translation and the present Text.

Apte, V. M.—Rig-Vedic Studies. *BDCRI.* II, Pts. 3-4. pp. 226-246. [1161

Discusses some words and expressions found in the Ṛg-Veda.

——— Rigveda Citations in the Mahābhārata. In No. 1434, pp. 26-38. [1162

Points out the vast amount of pre-epical literature absorbed in the *Mahābhārata*.

Ayyangar, T. R. Srinivasa—The Vaiṣṇavopaniṣidas translated into English on the basis of the Commentary of Śrī Upaniṣad-Brahma-Yogin. Edited by Pandit S. Subrahmanya Sastri. *BmV.* V, Pt. 1. [1163

Ayyangar, T. R. Srinivasa—The Samanya Vedanta Upaniṣads. Translated (on the basis of the commentary of Śrī-Upaniṣad Brahmayogin) into English by T. R. Subrahmanya Sastri, and edited by S. Subrahmanya Sastri. pp. xxxiv + 534. The Adyar Library, Adyar, 1941. [1164

"After publishing the 108 Upaniṣads and the Gītā, with the commentaries of Upaniṣad-brahma-yogin, in nine volumes, the Adyar Library has undertaken the publication of English translations of these in successive volumes. The present volume is the Second of this series. It contains the translation of 24 Upaniṣads . ...The translator follows the lead of Brahma-yogin, but where it fails he falls back on his own inner sense (antahkarana). He tries to give a faithful (verbatim et literatim) rendering of the original. But he also gives, wherever necessary, explanatory notes".

JBORS. XXVII, pp. 434-435.

"The original under translation here forms the third volume in the series of Minor Upaniṣads. The text here is, it has to be noted, different from that consisting of 21 Upaniṣads bearing the same name of *Samanya-Vedānta*, published later on in 1933 in a volume under the title *Unpublished Upaniṣads*, which forms the second part of the publication covering 71 texts classified under five heads without the commentary of Śrī Upaniṣad-Brahma-Yogin, whose commentaries form a valuable adornment of the published 108 Upaniṣads. This feature of publication adds something new, so far as the Minor Upaniṣads in the series are concerned."

P. B. Adhikari, VBQ. VII, p. 90.

Bhandarkar, D. R.—The Development of the Figure of Speech in the Rigveda Hymnology. In No. 1434, pp. 70–72. [1165

An excerpt from a chapter entitled *Literary History* which has been written by the author in connection with his revised edition of the *Gupta Inscriptions*. The extract has been set forth here with a view to invite criticism to help him in the redaction.

Brown, W. Norman—The Rigvedic Equivalent for Hell. *JAOS*. Vol. 61, Pt. 2, pp. 76-80. [1166

The Ṛgveda and Atharva Veda contain abundant information about earth, atmosphere, and heaven, but passages referring to a hell or some equivalent for it are rare and not very specific. The writer here pieces together bits of scattered information and obscure clues, gives a general idea about the nature of the Vedic Hell and its function.

Chaudhuri, Jatindra Bimal—The Widow in the Vedic Ritual. *TMR.* LXX, pp. 472-473. [1167

Discusses the Niyoga system briefly.

——— The Position of the Daughter in the Vedic Ritual. *NIA.* IV, Pt. 2, pp. 77-85. [1168

Points out various references in Vedic authorities to the rights of daughters to perform the *śrāddha* rites for her parents; and other equal rites with the son, only if she has no brother. In few cases the son had precedence over her, but this is because she is to care more for her husband's family than her parents and cannot be supposed to have as much privilege as the son.

——— The Position of Wives other than the First in the Vedic Ritual. *IHQ.* XVII, pp. 180-195; 492-505. [1169

Gives the various duties of wives in the Vedic ritual.

Chaudhuri, Nani Madhab—Mother-Goddess Conception in the Vedic Literature. *IC.* VIII. Pt. 1, pp. 65-83; Pt. 2, pp. 159-174. [1170

Analyses the representations of deities and personified objects etc., as female in the Ṛgveda; then deals with female deities invoked as "mothers", and finally draws attention to the high development of the abstract conception of the All-mother. The Vedic attitude to female deities is considered and attention is drawn to certain facts brought out by this study. Next he passes on to an intensive examination of the attributes of a number of important mother-goddesses which shows important results. Attention is also drawn to female deities in the later Vedic literature and a statement of results obtained so far follows. The inquiry next turns to the probable sources of different types of mother-goddess found in the Ṛgveda.

Coomaraswamy, Ananda K.—Līlā. *JAOS.* Vol. 61, Pt. 2, pp. 98-101. [1171

A study of the Sanskrit word *līlā*. He is chiefly concerned with the reference of *līlā* to the divine manifestation and activity thought of as a "sport", "Playing", or "dalliance".

Dandekar. R. N.—Somatism of Vedic Psychology. *IHQ.* XVII, pp. 70-76. [1172

Approaches the question of the origin of the conception of *manas*, the human faculty which is usually associated in the Veda with a variety of psychological activities from the philological point of view. Concludes that the 'somatism' of late Indian psychology may be traced

back to the conception of *manas* in the Vedic literature. *Manas* in Veda, like *citta* of Yoga and Buddhism, was regarded as a form of material substance, which underwent mechanical and dynamic modification, thus causing several so-called psychical phenomena.

Desai, B. I.—Ushasti Chakrayan Ane Biji Char Akhyayikao. (Gujarati text). Double Crown 16mo. pp. 32, Gujarat Printing Press, Bombay, 1941. .[1173

Five stories from *Chhandogya Upaniṣads.*

——— Shwetketu. (Gujarati text). D. Crown 16mo., pp. 16. Gujarati Printing Press, Bombay, 1941. [1174

The story of Shwetketu from *Chhandogya Upaniṣad* explaining the philosophy of That-Thou-Art.

Gambhirananda—Upaniṣat Granthavali. Pt. 1, (Bengali text). 7¼″ × 4¾″, pp. 474. Swami Atmabodhanananda, Calcutta, 1941. [1175

Handy edition with Bengali translation and notes of nine of the principal Upaniṣads: Īśa, Kena, Kaṭha, Prāṇa, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya and Śvetāśvatara. In the introduction, the editor discusses the main teaching of the Upaniṣads and their position in Vedic literature as well as Indian thought.

Joshi, G. M.—Vedshastradipika, (Marathi text). Royal 8vo, pp. 572, Vedshastrottejak Sabha, Poona, 1941. [1176

Articles by various writers on Vedic subjects and on other branches of ancient learning, with a disquisition by the editor on the characteristics of Sanathana Dharma.

Kanta, Surya,—Abhiniṣṭhan or Abhiniṣṭana ? in No. 1434, pp. 488-491. [1177

Points out different reading found in the Gṛhya-sūtras and concludes that *Abhiniṣṭhāna* or Gṛhyasūtras, the latest production of the Vedic period abound; their solution requires years of discretion and mature judgment: it requires a comparative study to which only a few of the Vedic works have been subjected as yet.

Karmarkar, A. P.—Vasiṣṭha's Remorse over the Death of his Son. (New Light of Rigvedic Hymn VII, 86). *ABORI.* XXII, Pts. 1-2, pp. 120-122. [1178

A short paper pointing out that it was the son's death that seems to have made Vasiṣṭha to drown himself into the Vipāś. As the hymn indicates Vasiṣṭha actually praying Varuṇa to free him from the sin committed by him, the author thinks that Vasiṣṭha himself was partly responsible for the death of his son.

Kaith, A. Berriedale—[Die Yajus' Des Asvamedha, Versuch einer Reckonstruktion dises Abschnittes des Yajurveda] by S. Bhawe. Stuttgart, 1939. See *ABIHI*. II, No. 1027. [1179

"In Part II of this work is given a very useful presentation of the Mantra material of the *Taittiriya*, *Kāṭhaka*, *Maitrāyaṇīya*, and *Vājasaneyi Saṁhitās*, so arranged as to show clearly the impossibility of reconstructing an original Aśvamedha text. In Part I the author discusses the relations of the Saṁhitās, and certain details of the sacrifice." *JRAS. 1941, pp. 75-76.*

——— [L'Agnihotra. Description de l'agnihotra dans le rituel vedique] by P. E. Dumont. Baltimore, 1939. See *ABIHI*. II, No. 521. [1180

"Professor Dumont has already rendered important services to the cause of Vedic religion, and his new work adds materially to our obligation to him. Agnihotra embodies an ancient sun spell and must each day be performed by Brahmins and Vaisyas, so that its practical importance in Vedic life is greater than that of the sacrifices bound up with special occasions or periods. The method of dealing with it adopted is to give an account thereof according to the eight important Śrautasūtras *Kātyāyana*, *Āpastamba*, *Hiraṇyakeśin*, *Baudhāyana*, *Manu*, *Āśvalāyana*, *Sāṅkhāyana*, and the *Vaitāna*. The *Bhāradvāja*, *Varāha*, and *Vaikhānasa* are ignored, without substantial loss. Instead of a bare translation of each Sūtra, a clear exposition of what it tells us is recorded with the text appended, that of the mantras referred to, and extracts from the commentaries." *JRAS. 1941, pp. 77-78.*

Kunhan Raja, C.—Sāmaveda-Saṁhitā. With the Commentary of Mādhava and Bharatasvāmi. Adyar Library Series No. 26. (Sanskrit text). 8¼" × 5¼", pp. xiv + 414. The Adyar Library, Adyar, 1941. [1181

In this edition of *Sāmaveda*, two commentaries on the Saṁhitā are included, one by Mādhava and the other by Bharatasvāmin. Neither of these commentaries has been till now made available in print. Both of them are ancient and earlier than Sāyaṇa. The edition of the commentary of Mādhava is based on a photograph copy of the MS. in the Berlin Library, described by Weber in his catalogue as MS. No. 1424, and another MS. lent to the editor by the Visvabharati University, Santiniketan.

Macnicol, Nicol, *Ed.*—Hindu Scriptures. With a foreword by Rabindranath Tagore. pp. 293. J. M. Dent & Sons, 10/13. Bedford Street, London, 1941. [1182

This is one of the volumes in Everyman's Library and contains representative writings from the main Hindu Scriptures. First there are translations of the 30 Hymns of the *Ṛgveda*. Then come English version of five of the most significant *Upaniṣads*. The book is completed by Dr. Barnett's translation of *Bhagavadgītā*.

Mehta, R. A.—Niralambopanishad (Gujarati text) Crown 8vo. pp. 16. Gujarati Printing Press, Bombay, 1941. [1183

Text of the Nirālamba Upaniṣad, translated with commentary into Gujarati.

Narahari, H. G.—The Dates of Caturvedasvāmin and Rāvaṇa: Two Commentators on the Rigveda. *BmV.* V, Pt. 3. [1184

Caturvedasvamin wrote between 1477 A. D. and 1507 A.D. and Rāvaṇa lived earlier than the middle of the 15th century A. D.

——— The Legend of Śunaḥśepa in Vedic and Post-Vedic Literature. In No. 1434, pp. 302–307. [1185

Discusses the legend current in Vedic literature, the story of Śunaḥśepa.

——— On the Origin of Upaniṣadic Thought. *PO.* VI, pp. 139–148. [1186

Gives the derivation of the word *Upaniṣad* and its various meanings.

Narayanan, V.—The Vedas as Literature. *IR.* Vol. 42, pp. 553–554. [1187

Points out that many episodes and good anecdotes in Indian literature can be traced to Vedic passages.

Pandey, R. B.—Atharvavēda Conception of the Motherland. *JBHU.* VI, pp. 193–204. [1188

Endeavours to bring out practical and mundane aspects of the Earth which bear closely on the relation of man to her. The motherland is invoked here as a goddess and her conception is highly tinctured with religious emotion and fervour.

Patel, Manilal—Bharadvāja's Hymns to Agni (Rg. VI, 1–16). *BaV.* II, Pt. 2, pp. 244–251; III, Pt. 1, pp. 90–98. [1189

Annotations on the 6th Maṇḍala of the Rigveda, known as the Book of Bharadvājas, most of the hymns of which are ascribed by the *Annkramaṇī* to the ancestor Bharadvāja.

Pillai, P. K. Narayana—The Rigveda Padapāṭha: A Study with Specical Reference to the Rigveda Prātiśākhyā. *BDCRI.* II, Pts. 3–4, pp. 247–257. [1190

Discusses the original Veda, the Saṁhitāpāṭha and the Padapāṭha; The devices employed to analyse the Saṁhitāpāṭha, Splitting up of the Vowel-Sandhi and Consonant Sandhi, Restoration of the Visarga, the employment of Avagraha for analysis, etc., and concludes that Padapāṭha is not the work of a single author.

Raghavan, V.—The Sūta Saṁhitā. *ABORI.* XXII, Pts. 3–4, pp. 236–253. [1191

Describes the Sūtasaṁhitā, and determines its lower limit of the date. Basing on epigraphic records the work is said to have been composed prior to *c.* 1000 A. D. The thought of the work is characterised as Advaita with a definite place for Śaiva bhakti such as is found in the Śvetāśvataropaniṣad. It is predominantly 'Aupaniṣad' and not 'Paurāṇika', 'Āgamika', or 'Tāntrika.' Gives summary of the contents of the work.

Raja, Rao M.—The Eclipse-Code of the Rigvedic Āryans as Revealed in the Śunaḥśepa Hymns and the Brāhmaṇas. *PO.* VI, pp. 1–28. [1192

Gives an outline of the story of *Śunaḥśepa* and attempts to give a "correct interpretation and proper assessment of the values of Vedic texts and rites." Fixes the methods adopted in the Vedas of interpreting the interval between two eclipse-Nakshatras, and notes the devices adopted by the Vedic Riṣis to indicate the Nakshatras themselves.

Ravi Varma, L. A. *Ed.*—Agniveśa Gṛhya-Sūtra. With an Introduction in English. pp. xii + v + 183 + xv. Trivandrum, 1940. [1193

Saraswati, Sivananda—Ten Upaniṣads. pp. 277. Sivananda Publication League, Calcutta, 1941. [1194

Ten Upaniṣads which mostly deal with the theory and practice of the Rāja Yoga. The English translation of the aphorisms is followed by annotations.

Sastri, P. P. Subrahmanya, *Ed.*—Navamañjarī by Śrimad Appayadīkṣita, (Sanskrit text). 9½" × 3¼", pp. ii + 16 + 114. Sri Sankaragurukulam, Srirangam, 1941. [1195

A commentary on the Brahma Sūtras with a Sanskrit Introduction by Sri Sacchidanand Tīrtha Swamigal. It is composed fully in verse, each adikarana of the Brahmasutra being represented by at least two slokas, one putting forth the Pūrvapaksha and the other the Siddhānta's Śaṅkara's view is clearly adhered to and explained. The distinguishing merit of the *Navamañjarī* lies in more than 182 different metres, many. of which are rare and not easily met with even in standard works.

Satavalakar, Bhattacarya S. D.—Daivata-Saṁhitā. 4 Vols. (Sanskrit text). 9½″×7″, Svadhyaya Mandala, Oundh, 1941. [1196

Vol.	I.	Agni Devata,	pp. 274.
	II.	Indra Devata,	pp. 348.
	III.	Soma Devata,	pp. 136.
	IV.	Maruti Devata,	pp. 55.

The Daivata Saṁhitā is not an independent Vedic Work: but it is a combination of all the four principal Saṁhitās, presented with a different arrangement of the hymns therein, so that all the hymns addressed to a particular deity like Agni or Indra may be found together in one place.

——— Rigveda Saṁhitā, (Sanskrittext). Critically edited with the help of Pandits and old MSS. 2nd Edn. 9¾″×6½″, pp. 72+978. Svadhyaya Mandala, Aundh 1940. [1197

Sengupta, P. C.—Time Indications in the Baudhāyana Śrauta Sūtra. *JRASBL.* VII, Pt. 2, pp. 207-214. [1198

A study on the Rules laid down to Baudhāyana for performing various sacrifices.

——— The Solar Eclipse in the Rigveda and the Date of Atri. *JRASBL.* VIII, Pt. 1, pp. 91-113. [1199

Finds the time of the solar eclipse described in the Rgveda, the time which was undoubtedly that of the *ṛṣi* Atri who was the author of the hymn V, 40, 5-9. The date found is July 26 of 3928 B. C. Concludes that Atri lived about 4000 B. C. in a cave of a hundred openings at the bottom of a snow-capped peak either of the Himalayas or of the Karakoran range and the eclipse of the sun spoken of in the hymn attributed to Atri, happened on the *viṣuvant* day, i.e. on the summer solstice day either correctly ascertained or estimated, and in the fourth part of the day of the meridian of Kurukśetra.

Shamsastry, R.—Test of the Vedic Eclipse-cycle. In No 1434, pp. 428-437. [1200

A short study of the astronomical knowledge the Vedic poets had. Deals with the "puzzling description of the nodal year or the period during which the sun returns to the same node which he left about 346 days before."

Shastri, Gajanan Sadhale, *Ed.*—Upaniṣad-vākya mahā-kośa, or a Concordance to Upaniṣads, prepared from 239 Upaniṣads. Vol. II, pp. 7+353+724, Bombay, 1941. [1201

Shastri, S. P.—श्री मनुस्मृति (Gujarati text in Devanāgari). 7½″ × 5″, pp. 640, Sastu Sahitya Mudranalaya, Ahmedabad, 1941. [1202

Original verses in Sanskrit from *Manusmṛti*, with explanatory notes in Gujarati.

Shrikrishnadas, Gangavishnu, *Ed.*—Shrimad-Vajassaneyi-madhyandin Shatpath Brahmaṇam. (Sanskrit text). 5 volumes. Super Royal 8vo., I, pp. 651; II, pp. 876; III, pp. 891; IV, pp. 954; V, pp. 346. Lakshmi-Venkateshwar Steam Press, Kalyan, 1941. [1203

The *Śatapātha Brāhmaṇa* according to the Vajassaneyi-Madhyandin school, with commentaries by Śāyanācharya and Shri Hari Swami.

Sripadasarma—Rigvedasaṁhitā. Edited by Sripadasarma on behalf of the Svadhyayamandala of Aundh with the help of Maharashtrian Vedic scholars on the basis of numerous manuscripts. pp. 72 + 978, Aundh, 1940. [1204

". . . besides the whole text of the Ṛksaṁhitā we have here, in the introductory part, the complete Raidevata-sūci, the Devata-sūci, the Ṛsi-sūci, and the Anuvāganukramani, etc. After the Saṁhitā-text we have in this volume firstly the Khila-sūktas which differ considerably in text from the Khilas as published by Scheftelewitz. . . . The variant readings given in both editions do help us to reduce the difference between the two versions, but cannot fully reconcile them. It seems to me that the editors of the Svadhyaya-mandala were too much under the influence of Aufrecht's text of the Khilas. Then comes the whole gamut of the eight Vikṛtis, with due illustrations; then the whole text of Kātvāvana's Ṛgveda-sarvānukramaṇi and Śaunaka's Anuvāganukramaṇi. The whole volume ends with an index of verses". *Batakrishna Ghosh, IC. VIII, pp. 121-122.*

Sternbach, Ludwik—Subjects of Law and Law of Family According to the Yājñavalkya-Dharmaśāstra. *PO.* VI, pp. 159-180. [1205

A study of law as defined in the Dharmaśāstra.

Tilak, Maharashtra University—The Rigveda-Saṁhitā with the Commentary of Sāyanācārya. Vol. III, 6-8 Mandalas. (Sanskrit text). 10″ × 7″, pp. 166. Vaidika Samsodhana Mandala, Poona, 1941. [1206

Upadhya, Bhagwat Saran—Women in Rigveda. With a Foreword by Sir Radhakrishnan. 2nd Edn. 9½" × 6", pp. 241. Nand Kishore & Bros. Benares, 1941. [1207

The first edition was published in 1933.

"The book is divided into ten chapters. The first chapter deals with the various goddesses in the *Rigveda*. A description of these goddesses, as opposed to the gods, reveal various points regarding the status of women in the Rigveda, in so far as a nation conceived of gods and goddesses according to their fashion. In the next chapter there is the treatment of what an unmarried girl was at that time. The next two chapters deal with marriage, the first with marriage in general and the next with its features, customs and usages. The fifth chapter is devoted to a consideration of the wife and the mother. Dress and ornaments form the subject matter of the sixth chapter. The seventh deals with education. The eighth chapter treats of women's liberty and the ninth treats of morality. In the tenth and last chapter there is a summary of the whole subject followed by a bibliography and index. From this brief description one can notice that the treatment is very full and comprehensive. The subject has been thought out and arranged in an ordered and logical sequence. The work establishes very firmly that the *Rigveda* represents a very advanced state of society, where marriage had become a well recognised and regularised institution." *BmV. VI. Pt. 3. pp. 250-254.*

"Not content with widow-remarriage and levirate, he has calmly declared that after the death of her husband the wife" "could not remain a widow even for a day" (p. 94), and he repeats the substance of this statement in a more piquant form on p. 97. But the fact is that the word *devṛkama* does not occur at all in the Ṛgveda. In the passage (RV. *x* 85. 44) referred to by Mr. Upadhya in this connection I read *devakama,* and that is all the editions of the Rigveda known to me. Oldenberg too in his *Textkritische und exegetische Noten* (Vol. II, p. 289) decided in favour of this reading. Rigveda *devṛkama* is in fact a fiction of Böhtlingk-Roth, accepted by generations of uncritical writers." *Batakrishna Ghosh, IC. VII. pp. 499-500.*

Vedantatirtha, Vanamali—The Gṛhya Sūtra of Gobhila (In English) with copious notes. Calcutta Sanskrit Series. 9¾" × 6", pp. 6 + 14 + 170. Metropolitan Printing and Publishing House, Calcutta, 1941. [1208

This English translation with notes is primarily meant for people educated in Indian Universities, be their interest religious, social or anthropological.

Vedantin—Early Vedic Religion. *JTSML.* II, Pt. 1, pp. 1–3. [1209

Deals with the question of the country where the pre-Vedic ancestors dwelt when they practised the Asura religion. Based on the Vedas the writer infers that the country in question was one to the east of India; it was certainly not India.

Discusses the cult of Agni and Soma.

Veda-śāstra Dīpikā—A collection of essays in Marathi and Sanskrit on Vedas, Vedāngas, Nyāyas, Mīmāṁsā etc., by learned Pandits. pp. 34 + 540 + 28, Poona, 1941. [1210

Velankar, H. D.—Hymns to Indra by the Bharadvājas. (Rv. VI. 17–47). Translated into English and briefly annotated. *JUB.* X, Pt. 2, pp. 88–111. [1211

First part of the fifth instalment of author's English translation of the Indra hymns in the Ṛgveda. Contains hymns 17 to 29 from the 4th Maṇḍala.

——— The Story of Saptavadhrī and Vadhrimatī. (*Ṛgveda* V, 78). In No. 1434, pp. 547–551. [1212

Discusses the Ṛgvedic Hymn V, 78 which deals with the resque of Atri and the safe delivery of a woman.

Venkataramanayya, N.—Rudra-Śiva, (Dr. S. Subrahmanya Aiyar's Lectures, 1939–40) 9½″ × 6″, pp. 83. The University of Madras, Madras, 1941. [1213

"It has been generally held by scholars that the Saivism of today is a product of the Aryo-Dravidian culture-contact. But according to the author of this work all the available evidence definitely points out that the attribution which are considered to be the hall-marks of Dravidism are the product of the "natural evolution" of the elements present from the beginning in the Vedic religion. . . . According to him Śaivism was part and parcel of the Aryan religious heritage and nothing need be attributed to the non-Aryans of India nor to the Dravidians which according to him is a doubtful racial designation for the people of South India. He tries to trace the passage of Śaivism right from the Caspian sea to the north-west frontiers of India along with the Indo-Aryans who brought with them into India. Whatever of Śaivism we see in later times was evolved *naturally* from what was inherited about Rudra-Śiva either from the Aryan ancestors or from their neighbours outside India. *D. R. Patil, BDCRI. III, pp. 403–404.*

Venkateswaran, C. S.–The "Cosmic House" in the Rig-Veda. *BDCRI.* II, Pts. 3-4. pp. 258-262. [1214

In many hymns of the Ṛgveda, the idea of world-creation is conveyed more in a poetic than in a philosophic process of mechanical production in which the artistic skill of the 'architect' is called into play. The author sees, with reference to the relevant verses, how the Ṛgveda-poets viewed the world as the work of an artisan-god.

Reports and Proceedings

Assam—A Quinquennium of Literary Activity of the Department of Historical and Antiquarian Studies, Assam, 1936, 1941. Gauhati, 1941. [1215

Records a five years labour and penetrating into very important field or Assamese literature.

Congress—Development of Indic Studies: Reprinted from the Annual Report of the Librarian of Congress for the Fiscal Year ended June 30, 1940. 9″ × 6″, pp. 6, United States Government Printing Office, Washington, 1941. [1216

Dacca—Annual Report of the Dacca Museum. For 1939-40. 9¾″ × 7¼″, pp. 16, 4 plates. N. K. Bhattasali, Curator, Dacca Museum, 1941. [1217

Gujarat—Gujarat Research Society: Report for the year 1940. *JGRS.* Pt. 2, pp. 124-126. [1218

Gujarat Sahitya Sabha—Ahmedabad, Karyavahi Sane 1940-41 (Gujarati text). Demy 8vo. pp. 184, Ahmedabad, 1941. [1219

An account of the work done by the Sabha, during the year 1940-41, containing a review of the literary activities and works published during the year as well as lectures delivered under the auspices of the Sabha and the proceedings of meetings.

Hugarati Sahitya Parishad Sammelan—(Gujarati Text). Demy 8vo. pp. 620. Dr. Manilal Patel, Andheri 1941. [1220

Conference of Gujarati Sahitya Parishad: Thirteenth Session. Contains proceedings and lectures delivered at the session held at Karachi.

Imperial Records Department—Annual Report of the Imperial Records Department for 1940. 9½″ × 6″, pp. 24, Government of India Press, Calcutta, 1941. [1221

Records of various activities of the Department in the field of preservation of old records and their utilisation for the purpose of research.

Indian Historical Records Commission—Proceedings of Meetings. Vol. XVII. Seventeenth Meeting held at Baroda, December, 1940. 10″ × 6¾″, pp. 238 + 96. The Manager of Publications, Government of India, Delhi/Simla, 1941. [1222

Contains 41 papers read at the meeting, and the Proceedings of meetings. With this is bound *List of Exhibits in the Exhibition held in connection with the Seventeenth Session of the Indian Historical Records Commission at Baroda in 1940*, by Dr. Hirananda Sastri, pp. 35, 3 plates (Baroda State Press, 1940), and a *Supplementary List of Exhibits from Baroda State* (pp. 3).

Indian History Congress—Fifth Session, Hyderabad 1941. Summaries of Papers received up to 31st October 1941 and List of Office-holders. 8½″ × 6½″, pp. 143, Osmania University Press, Hyderabad, 1941. [1223

Indore—Annual Report on the working of the Museum and Nara Ratna Mandir, Indore. For the year 1940 A. D. 9¾″ × 6½″, pp. 7. Published by authority, Holkar Government Press, Indore, 1941. [1224

Kannada—Annual Report on Kannada Research in Bombay Province, for the Year 1939-40, by R. S. Panchmuki. 11″ × 8½″, pp. 132, 10 plates, Kannada Research Office, Dharwar, 1941. [1225

The Report is divided into three parts. (1) Archaeology and Epigraphy, (2) Kannada Research Museum, and (3) Karnatak Manuscripts.

Lahore—Central Museum, Lahore. Annual Report 1939-40. 10″ × 7″, pp. 11 + ix. Superintendent of Printing, Lahore, 1941. [1226

Library of Congress—Annual Report of the Library of Congress for the Fiscal Year ended June 30, 1940.—Indic Studies. 9″ × 6″, pp. 6. United States Government Printing Office, Washington, 1941. [1227

Report on the development of Indic Studies (Project F), reprinted from the report of the Director, Dr. Poleman.

Lucknow—Annual Report on the working of the United Provinces, Provincial Museum, Lucknow. For the year ending 31st March, 1940. 9¾"×6¼", pp. 27, 2 plates. Superintendent, Printing and Stationery, Allahabad, 1941. [1228

Maharashtra Prantik Hindu Sabha Varshik Karyacha Adhava (Marathi text). Crown 8vo. pp. 16, S. R. Date, Poona, 1941. [1229

A review of the year's work of the Maharashtra Provincial Hindu Sabha, as approved in a meeting held on 23rd November, 1941.

Marathi Literary Conference—Memorandum on Koṅkaṇī. 9¾"×6½", pp. 24. The Marathi Literary Conference, Karnatak Printing Press, Bombay, 1941. [1230

A Memorandum discussing the Koṅkaṇī Language, drawn by the Committee appointed by the Marathi Literary Conference held at Sholapur. The Memorandum was sent to the Census authorities pointing out that the classification adopted in the last two census reports is unscientific and misleading. If Koṅkaṇī were to be treated as a separate language, almost every other dialect all over India will have to be treated as a separate language; that Koṅkaṇī is a dialect of Marathi.

Muttra—Annual Report on the working of the Curzon Museum of Archaeology, Muttra, for the year ending 31st March, 1940. 9¾"×6½", pp. 25, 2 plates. Superintendent, Printing and Stationery, United Provinces, Allahabad, 1941. [1231

Mysore—Annual Report of the Mysore Archaeological Department for the year 1940. 11"×8½", pp. x +216, 26 Plates. Assistant Superintendent at the Government Branch Press, Mysore, 1941. [1232

Divided into seven parts. The first part deals briefly with the administration of the department. The second part contains an account of the conservation work carried out during the year 1940. Among the monuments repaired, special mention may be made of the Mahalingesvara temple, the Mallesvara, Lakshmi-Narayanaswami, Kesava, Kallesvara, Virabhadra, Gopalakrishna, Ghennakeseva and Mallikarjuna temples in Mandya district, the tomb of Shaji, father of Shivaji in Shimoga district. In the third part are given many accounts of monuments and sites. The fourth part deals with excavations. The excavation carried out at Brahmagiri is of importance; it gives a detailed and scientific account. The important point in this connection is that this site serves as a link between the historic civilisation of the Maurya age and the prehistoric civilisation of the Deccan. There is also an account of the excavation carried out at Chandragiri. The

fifth part is devoted to Numismatics; coins found mainly of Pallava, Chera, Kadamba and Minor Kadamba dynasties. In the sixth part, an account of manuscripts which have been found. Epigraphy is discussed in the sixth part; altogether 48 new inscriptions of which English translation and notes are given. Three Appendices give list of photographs, list of drawings and list of books acquired for the library of the department.

Nadkarni, S. D.—A Pan-Indian Socio-Religious Manifesto in the form of a Smriti (Promulgated at the Pan-Indian Literary Conference held at Karwar on the 5th of November 1940. 4 Parts, each pp. 6. Central Printing Press, Karwar, 1941. [1233

Numismatic Society of India—Proceedings of the Annual Meeting, 1941, by C. R. Singhal. *JNSI.* III, Pt. 2, pp. 133-155. [1234

Pudukkottai—A Report on the working of the State Museum, Pudukkottai, for Fasli 1339 (July 1, 1939 to June 30, 1940). Sri Brihadamba State Press, Pudukkottai, 1941. [1235

Puri, K. N.—Excavations at Rairh during Samvat Year 1995 and 1996 (1934-37 and 1939-40). pp. iv+73+36. Department of Archaeology and Historical Research, Jaipur State, Jaipur, 1941. [1236

Dr. Puri has offered several new suggestions among which one is in connection with "ring-Wells" found in various sites in India. In his opinion they may have been soak-pits, and he has offered fairly sound reason in favour of the view. Certain parallel brick walls have been supposed by him to have been foundations of a special kind. The brief general account of punch-marked coins, and the sumptuous illustrations which enrich the text, are special feature of the volume.

Shatri, D. K.—Gujarati Sahitya Parishad: Thirteenth Session, Karachi, (Gujarati text). Gujarati Sahitya Parishad Office, Andheri, 1941. [1237

Records the activities of the thirteenth session of the conference held at Karachi and includes the large number of papers read there.

Travancore—Administration Report of the Archaeological Department of the Government of Travancore 1115 M. E. 9½" × 6", pp. 29, 11, plates, Superintendent, Government Press, Trivandrum, 1941. [1238

(B) REGIONAL

Assam, Bengal, Behar and Orissa

Askari, Syed Hasan—The Santal Insurrection of 1855-57. *HR.* LXXIII, p. 379. [1239

A review on Dr. Kalikinkar Datta's *The Santal Insurrection* of 1855-57. See *ABIHI.* III, No. 1507.

Bagal, Jogesh Chandra—Unavimsa Satabir Bengala (Bengali text). Ranjan Publishing House, Calcutta, 1941. [1240

Attempts to investigate the cultural history of Bengal in the nineteenth century.

Banerjee, D. N.—The Location of the Sudder Nizamut Adalat in Bengal, In No. 1222, pp 62-66. [1241

Shows with the help of contemporary, official manuscript records, that the Sudder Nizamut Adalat was *first* established in Calcutta.

——— The Accession of Nizam-ud-Dowla to the Throne of Bengal and the Position of the East India Company. *BPP.* LX, pp. 19-34. [1242

Narrates some of the events that followed the death of Mir Jafar in February 1765, and indicates the position of the Nawab of Bengal *vis-a-vis* the East India Company in the sixties of the 18th century. The paper is based mainly upon manuscript records, in most cases hitherto unpublished, in the Imperial Record Office of the Government of India.

Banerjee, Indubhusan—[Alivardi and his Times] by Kalikinkar Datta, Calcutta, 1939. See *ABIHI.* II, No. 180. [1243

"It would be a mistake to regard the history of Alivardi's reign merely as an episode in the *local* history of Bengal, Behar and Orissa. His efforts to check the Marathas (so ably described in Chapter III of Dr. Datta's book) and to 'restrain the growing ambition of the foreign trading companies' (Narrated with many interesting details in Chapter V) merge it in the stream of general Indian history. Dr. Datta has done ample justice to the political and administrative abilities of this masterful Nawab". *CR. LXXIX (1941), pp. 83-84.*

Barman, Chandicharan—On the Ancient Art of Assam. See No. 85.

Basu, K. K.-Firoz Tughluq and his Bengal Campaign (From *Sirat-i-Firozshahi*). *JBORS.* XXVII, pp. 79-95. [1244

Gives the verses referring to the campaign with explanatory notes.

Bhandarkar, D. B.—District Town Panchayat of Ancient Bengal. In No. 1222, pp. 52-56. [1245

A study of ancient seals bearing the word *adhikarana*. Concludes that a district town in Bengal was administered in the Gupta period by a Board of Five. Villages also of ancient Bengal were governed by a sort of Panchayat system about which some details have been furnished by the Damodarpur plates and other kindred records.

Chakladar, H. C.—The Prehistoric Culture of Bengal. See No. 1098.

Chandradas, Prangopal—The New Year or the Bihu Festival in Assam. *TMR*. LXX, pp. 144-148, 7 illus. [1246

Narrates how the festival is celebrated. The New Year of the Assamese falls on the fourteenth day of April.

Chatterjee, Nandalal—Some Anglo-French Disputes in Bengal during Post-Diwany Period. *IHQ*. XVII, pp. 324-339. [1247

Narrates the disputes which culminated in strong measures taken against the authorities of Chandernagore which provoked acrimonious complaints from the French Court to the Government of England, as a result of which, after Verelst's departure from India, a representative was appointed by the Crown to report on the differences between the servants of the two Companies in Bengal.

Das Gupta, A. P.—The Settlement of Dacca, Sylhet and Tipperah in 1772. In No. 1222, pp. 73-77. [1248

Describes the Settlement of the Committee of the lands in the Dacca district including the arrangements arrived at for Sylhet, Tipperah and Chittagong.

——— [Verelst's Rule in India] by Nandalal Chatterjee, Calcutta, 1940 (?) See *ABIHI*. III, No. 1498. [1249

" This is a detailed study of the problems of Verelst's administration in Bengal (1767-69). The subject is undoubtedly an important one and deserves special study, particularly because the period illustrates the dual system at actual work. Clive the author of the dual system had left Verelst to run it, and from the point of view of the history of the development of British administration in Bengal, Verelst's rule is of interest as showing how he sought to work it and failed."

IC. VII, pp. 377-378.

Datta, D. R.—Old Assamese Mathematics. See. No. 95.

Datta, Kalikinkar—The First Two Anglo-Mysore Wars and Economic Drain on Bengal. *JIH.* XX, Pt. 1, pp. 12–21. [1250

Describes the various cases and specially the two Anglo-Mysore wars, which caused considerable expenditure to the Bengal Government.

——— Some Unpublished English Letters Relating to the History of Bengal during the Regimes of Shujauddin and Sarafraj. In No. 1222, pp. 130–138. [1251

Refers to important extracts from Letters from Council in Calcutta and others to the Court of Directors, dated 15th December, 1703, and 25th December, 1748. Subject: Nadir's invasion; Maratha advances to Benares and consequent panic in Bihar, and the Nawab's government and the European traders.

Drucquer, Seth—On the Rivers in East Bengal. *GM.* XII, pp. 344–353, 3 illustrations, 1 sketch map. [1252

Describes Bengal waterways—Life in East Bengal, economics, culture and transport.

Ghosal, Hari Ranjan—The Commercial Residency of Patna (Based on Uupublished Records). *JIH.* XX, Pt. 1, pp. 12–18 after p. 136 of original paging. [1253

During the mercantile days of the East India Company, there was a considerable factory at Patna, and large quantities of piece goods, opium, salpetre and sundry other things were purchased through that factory on account of the Company's investment. The writer deals with the history of the Patna factory and shows its importance.

Mitra, Kalikada—Scarcity in Bihar (1783 and 1792). In No. 1222, pp, 113–122. [1254

A survey of scarcity of grain and the measures taken for combating famine.

Mitra, Kalipada—Defence of Patna against the Apprehended Pindări Incursion of 1812. *IHQ.* XVII, pp. 77–81. [1255

Gives some letters in connection with the precaution taken by the English to defend the city of Patna.

——— Defence of the Frontier of Bihar and Orissa against Maratha Pindari Incursions. *BPP.* LX, pp. 49–57. [1256

Narrates the predatory inroads of the Marathas and the Pindaris in Bihar and Orissa, and the measures taken to prevent the incursions.

Roy, N. R.—The Muslim Conquest of Bengal (Under Ikhtiyaruddin Muhammad bin Bakhtiyār). *IHQ.* XVII, pp. 92–96. [1257

Narrates the episode of the Muslim conquest of Bengal based on *Ṭabaquāt-i-Nāṣiri.*

Sarkar, Benoy Kumar—Bengal Culture as a System of Mutual Acculturations. *CR.* LXXIX, pp. 6–14. [1258

The Bengali genius for conquering and dominating new cultural institutions and ideologies and establishing the empire of Bengalicism on all and sundry was in perpetual evidence likewise in the mediaeval times for five centuries and a half from Bakhtiyar Khilji to Sirajdaula. Politically speaking, it is worth while to observe that during this period Bengal was directly connected with Delhi, i.e. Northern India for not more than eighty-five years.

Sarkar, S. C.—A Tibetan Account of Bengal. *JBORS.* XXVII, pp. 221–254; 384–397; 554–569. [1259

Sen, Benoy Chandra—Administration Under the Palas and the Senas. *IC.* VII, pp. 305–326. [1260

This is continuation of article in *IC.* VII, pp. 203-219. See *ABIHI.* III, No. 1524.

Sircar, Dines Chandra—[Nandpur] (A Forgotten Kingdom). Part I, by Kumar Bidyadhar Singh Deo, Cuttack, 1939. See *ABIHI.* II, No. 422. [1261

"Attempt to give an account of the old kingdom of Nandpur, which is the same as the modern Jeypore State. . . . The author does not appear to be quite up to date. His remarks about the religion of the Nandas (p. 147) and the Salakenoi of Ptolemy (p. 153; *cf.* Sircar *op. cit.*, p. 71) are not supported by evidence. The real name of the author's Vijayachandrakhya (p. 11 *et passim*) seems to be Vijayachandra.

In spite of the shortcomings, the book is interesting for its wealth of materials and for the fact that it deals with an important period of Orissan history." *CR. LXXIX, pp. 84-85.*

Srinivasacharyar, C. S.—[The Santal Insurrection of 1855–57] by Kalikinkar Datta. Calcutta, 1940. See *ABIHI.* III, No. 1507. [1262

"The Santal Insurrection of 1855-57 in Bhagalpur has not been studied in any fulness till now. . . . Dr. K. K. Datta who has utilised in the monograph the available contemporary documents and other material, finds its main cause in the economic grievances of the Santals which were worsened by the action of Bengali and up-country merchants and money-lenders. The movement was not anti-British in the beginning, but was chiefly directed against the oppressive mahajans and traders. *JIH. XX, p. 230.*

Upadhyaya, S. C.—[Nandpur: A Forgotten Kingdom] by Kumar Bidyadhar Singh Deo. Cuttack, 1939. See *ABIHI.* II, No. 422. [1263

"The author has very successfully attempted to put together the various loose parts of the chain of the history of Nandpur. The narrative is carried down to the time of the first occupation of the Northern Circars by the East India Company under a farman from the Emperor Jehangir when Vikram I., held sway over Jeypore."

JBHS. VI, pp. 132-133.

Bombay Presidency

(*Excluding Gujarat and Kathiawar*)

Deshpande, C. D.—Cities and Towns of Bombay Province: Aspects of Urban Geography. *IGJ.* XVI, pp. 268-286, 2 sketch maps. [1264

Deals with: Historical Evolution of the Bombay Towns; Development of the British Rule and Growth of Communication; The Bombay Metropolitan Region; The Towns of the Konkan Coast; The Southern Maratha Country and Karnatak Zone of Contact Towns; The Sholapur Industrial Region; Poona; The Khandesh Zone of Commercial and Industrial Towns; The Towns of Gujarat and Main Trends in Urban Development.

Lotalikar, D. N.—Abdication and Death of Kṛṣṇashah and the Installation of the Adopted Son of the Queen Mother Kuvar of Jawhar State. *BISMQ.* XXI, Pt. 3, pp. 258-259, (Marathi text). [1265

Sampat, Dungersi Dharamsi—Mumbai nā Mahājano. *SFGST.* V, Pt. 4, pp. 450-457; VI, Pt. 2, pp. 205-211; Pt. 3, pp. 362-369. [1266

Great Men of Bombay. These are the tenth, eleventh and twelfth of the series of articles giving the history of the rise of well known families and persons of Bombay. In the present article the writer deals with the Readymoney Family. Begins from the founder Jivanji Kukaji Sina whose son Mancerji came to Bombay in 1730 in a bullock cart from Navsari, and ends with Sir Cawasji Hehangir (Jr.) and Sir Jamshedji Jijibhoy.

Sinha, H. N.—History of Surat till it came under the Control of the East India Company. In No. 1222, pp. 110-112. [1267

A brief note pointing out the importance of Surat, as a trading port and gives a short history of the events under the Mughals, before the taking over its control by the East India Company.

Gujarat, Kathiawar and Cutch

Baman-Behram B. K.—Rao Desalji of Cutch (1819-1860): The First English-Educated Ruling Prince in Western India. *JGRS.* III, Pt. 3, pp. 159-170. [1268

A brief life-sketch of the Rao; his nature and influence.

Commissariat, M. S.—Epigraphic and other Records in Gujarat Relating to the Jain Saint Hiravijaya Suri. *JGRS.* III, Pt. 3, pp. 146-158. [1269

Life sketch and activities of Hiravijaya Suri who lived in the reign of Akbar.

Dargawala, Imamuddin Sadruddin—Khāne Aāzam Mirzā Azīz Kokā. (Gujarati text). *SFGST.* VI, Pt. 3, pp. 308-324. [1270

A sketch of the history of Gujarat under the rule of the great Khan Mirza Aziz who was the Mughal Governor of Gujarat thrice during the reign of Akbar and once during the reign of Jehangir.

Divanji, Prahlad C.—Materials for the History of Gujarat of the Pre-Valabhi Period. In No. 1434, pp. 168-181. Also in *JGRS.* III, Pt. 1, pp. 1-7. [1271

Points out broadly the lines of further research in the history of Gujarat.

Gyani, R. G.—The Archaeology of Gujarat. See No. 46.

Kamdar, K. H.—Gujarat kevo Itihas Mange? (Gujarati text). *JGRS.* III, Pt. 3, pp. 185-188. [1272

Discusses the work already done so far towards writing the history of Gujarat. Puts forward a scheme for writing a complete history of Gujarat and suggests, such a work should be published by the Gujarat Research Society.

Kokil, Muhammad Umar—Sultān Muhammad Shāh II, of Gujarāt. (Gujarati text). *SFGST.* VI, Pt. 2, pp. 149-160. [1273

Gives information of the life and history of this Sultan based on various original sources; the chief among this is the Arábic history of Zafarul Walih bi Muzaffar Waalih. Also gives a bibliography of the history of Gujarat.

Kokil, Muhammad Umar—Ulughkhan no Gujarāt Vijaya. (Gujarati text). *SFGST.* VI, Pt. 3, pp. 345-361. [1274

Ulughkhan's conquest of Gujarat. Throws light on the history of Ulughkhan, the General of Allauddin Khilji who for the first time brought Gujarat under Muslim rule. Based on material which has hitherto remained unutilised.

Munshi, K. M.—The Early Aryans in Gujarat. Thakkar Vassanji Madhavaji Lectures, University of Bombay. 7″ × 4½″, pp. iii + 120. University of Bombay, 1941. [1275

"Mr. Munshi elaborates a theme which he had touched upon in a short article in the *Indian Antiquary* about 20 years ago. The lectures undertake the admittedly difficult task of giving an account of the entry and achievements of the Aryans in Gujarat in prehistoric times. The main thesis of Mr. Munshi is as follows:—The Bhrigus and the Haihayas were Aryans of 'the outer band' who had entered India much earlier than the Aryans of 'the inner band', who were mainly the authors of the Vedic literature. The Bhrigus were closely associated with the Saryatas, who were the first Aryan tribe to occupy Gujarat. Children of Saryata, Anata, Reva and Revata have given their names to northern Gujarat, the Narmada and the mount Raivata respectively. The Haihayas where the eastern neighbours of the Bhrigus and the Saryatas were occupying the territories between the Betva and the Jumna and often carried their victorious arms right up to Benares. Later on there arose a conflict between the Bhrigus and the Haihayas, the battle of which were fought in Gujarat. The famous Battle of Ten Kings mentioned in the Rigveda is also connected with this conflict". *A. S. Altekar, JBHU. VII, Pt. 2, pp. 221-222.*

Sandesara, Bhogilal—Gujarat na Madhyakālin Itihās ni Ketlik Sādhan Samagri. (Gujarati text). *SFGST.* VI, Pt. 2, pp. 212-228. [1276

Some material for the mediaeval history of Gujarat.

Produces six stray pages of old manuscripts discovered by him. They are of 16th and 17th centuries and deal with geological tables and historical events of the Chalukyan and Waghela dynasties of the 11th to 13th centuries.

Sankalia, H. D.—The Early Mediaeval Temples of Gujarat and Treatises on Architecture. *JGRS.* III, Pt. 2, pp. 73-76. [1277

Compares the building of temples in Gujarat with the directions on temple building given in the books on architecture and the *Purāṇas.*

Sankalia, H. D.—Purātatva ni Drashtie Gujarāt-ña Prachin Dharmo, (Gujarati text). *SFGST.* V, Pt. 4, pp. 565-585. [1278

Religious faiths of Ancient Gujarat from the Archaeological point of view. Tries to cull information regarding the religious faiths followed in Gujarat in ancient period from the archaeological remains.

——— The Archaeology of Gujarat. See No. 66.

Shastri, D. K.—Aitihasik Samshodhan, (Gujarati text). Demy 8vo. pp. 740. Aditya Mudranalaya, Ahmedabad, 1941. [1279

Historical Research. A collection of articles of Gujarat based on historical research.

——— Gujarāt nā Prāchin Itihās par ēk Drashtipat, (Gujarati text). *SFGST.* VI, Pt. 2, pp. 195-204. [1280

A peep into the ancient history of Gujarat. While deploring the want of a reliable history of the early period in Gujarat, tries to show the inaccuracies in the *Bombay Gazetteer*, and points the need of revised edition.

——— Shri Saraswati Satra (Gujarati text). Gujarati Sahitya Parishad Office, Andheri, Bombay, 1941. [1281

Commemorates the services of Hemachandra Acharya, the literary giant and Panini of mediaeval Gujarat.

Shastri, K. K.—Kavicharit. Part 2, (Gujarati text). Crown 16mo. pp. 400. Aditya Mudranalaya, Ahmedabad, 1941. [1282

Account of nearly a hundred old ports of Gujarat.

Sharma, Dasharatha—Jagaddeva Pratihāra. A Forgotten Hero. *NIA.* III, pp. 413-414. [1283

A note "to rescue from unmerited oblivion his very hero of the history of Gujarat".

Singhal, C. R.—A New Coin of Muhammad Shāh II of Gujarat. See No. 1049.

Trivedi, P. M.—Mainland of Gujarat: A Study in Regional Setting and Regional Ecology. *JGRS.* III, Pt. 2, pp. 81-83. [1284

A short paper on Geography of Gujarat and its regional ecology where factors of location, relief, soil and a coast-line have played their part in fashioning the history of the region and the life and culture of its inhabitants.

Hyderabad, The Central Provinces, The Deccan and The Karnataka

Anderson, Bernard—The Capture of Gingi by Bijapur. *JIH.* XX, Pt. 3, pp. 307–313. [1285

Narrates the circumstances that led to the fall of Gingi to Bijapur, and concludes that this happened in February, 1649.

Basu K. K.—The Dasturu 'L'Amal of the Bijapur Court. In No. 1222, pp. 123–129. [1286

The *Dasturu 'l'amal* is a model or rule. It contains a register of duties of the officials of the court. The writer describes the rules under the Bijapur Dasturu 'l'Amal.

——— The Bijapur-Court Letters. *JBORS.* XXVII, pp. 255–262. [1287

Gives translation of six letters: (1) Farman of Emperor Jahangir to 'Adil Shah (Ibrahim 'Adil II). (2) Letter of Emperor Shah Jahan to Muhammad 'Adil Shah. (3) Letter from Muhammad 'Adil Shah to Emperor Shah Jahan. (4) Letter of Aurangzeb to Muhammad 'Adil Shah. (5) Letter of 'Adil Shah to Emperor Shah Jahan, and (6) Letter of a Quth Shahi noble to Khawas Khan Bijapuri.

Bendrey, V. S.—Death of Ahmad Nizam Shah I, Bahri. *NIA.* IV, Pt. 7, pp. 242–244. [1288

"All we can say for the present with any certainty on the strength of the contemporary evidence of such a reliable source as Affonso de Albuquerque, is that the death of Ahmad Nizam Shah must have occurred some time between the end of April and the middle of October 1510, or in the beginning of 916 A.H."

Cammiade, A. *Tr.*—'Bussy in the Deccan' being extracts from 'Bussy and French India' by A. Martinoau. With preface by Nawab Ali Yavar Jung Bahadur. 8½" × 5½", pp. 306. The Society for the History of French India, Pondicherry, 1941. [1289

"Thanks to the efforts of Dr. Miss Cammiade. The object of this translation is to place at the disposal of the Anglo-Indian community a complete documentary narrative of all the facts of Bussy's mission. Though an extract in itself, it forms a detailed study of the part played by Bussy in the Deccan affairs".

Kasim Alī Sajan Lal. IHQ. XVII, pp. 402–403.

Chaghatai, M. A.—Poona in the Muslim Period. See No. 455.

Deshpande, C. D.—Market Villages and Periodic Fairs of Bombay Karnatak. *IGJ.* XVI, pp. 327–339, 1 sketch map. [1290

Deals with: Bombay Karnatak; its geographical features; market villages; their distribution, routine and functions; regional differences; market villages and their geographical setting.

Khan, Nazirul-Islam—Guide to Golkonda. See No. 51.

Kondapur—Excavations at Kondapur. See No. 53.

Mahalingam, T. V.—Administration and Social Life under Vijayanagar. Madras University Historical Series No. 15. 9¾" × 6¾", pp. xiv + 476, 8 plates, Madras University, Madras, 1940. [1291

"The book is divided into two parts, part I, dealing with administration and part II, with social life. Besides a short introduction, part I, six chapters discussing such interesting topics as central government (II), revenue administration (III), law, justice and police (IV), military organisation--warfare and diplomacy (V), provincial government (VI), and local government (VII). Each of the chapters is sub-divided into several sections; Ch. V on military organisation, e.g., has sub-divisions discussing strength, recruitment, divisions of the army, the march and the fight, the fort and the siege, military organisation, character of the wars, and foreign policy. Part II dealing with social life is divided into four chapters discussing such topics as society (VIII), religion (IX), education and literature (X), and architecture, sculpture and painting (XI). Here also the chapters are sub-divided into different sections, that on society e.g., having sub-divisions dealing with castes and communities in the empire, social institutions, women, court life, habitation and food and dress, luxuries, and games and amusements. The book contains genealogical tables of the four Vijayanagara dynasties and an exhaustive index". *Dines Chandra Sircar, IHQ. XVII, pp. 275–276.*

"The author has brought together a mass of relevant information on each subject, and cited authorities for all important statements. His method is strictly critical and objective, and his style is concise and simple. In a book of nearly five hundred pages, full of detailed information, it is not difficult, perhaps, to specify errors, or mistakes here and there. But we are deeply impressed by the industry, sincerity and honesty of the author who has tried to depict the administration and social life of Vijayanagara in a scholarly and interesting manner".
R. G. Majumdar, TMR. LXX, p. 177.

"Ever since 1900, when the last Mr. Robert Sewell published his *Forgotten Empire*, the kingdom of Vijayanagar, in which all the powers

of mediaeval Hinduism were rallied in magnificent union, have deservedly attracted keen attention among students of history.. ...Now Mr. T. V. Mahalingam, followed on somewhat similar lines, has given us his Administration and Social Life under Vijayanagara, a useful and generally judicious survey of the data, chiefly from inscriptions and characters, relating to public and private life in the great empire...... It is regrettable that Mr. Mahalingam should have fallen into the gross error of writing *Jina* with a long *i* (Jinalaya and Jinanatha on p. 316) is almost as bad. We wonder too, where he picked up the pedantic and incorrect spelling 'Hoysala',......Finally, we are surprised to find in his account of professional associations and guilds no mention of the Virabananjus or Vira-va ; anjiyar, the great syndicate of traders extending over Southern India and beyond, which survived into the seventeenth century, and probably even later".

EHR. LVI, (October, 1941), pp. 668-669.

Mangalwedhe, B. B. — Virakta Shikamani Yadavaryaru (Kannada text). pp. 56. B. N. N. Deasi, Dharwar, 1941. [1292

Life sketch of Yadavarya of Bijapur.

Pai, M. Govind.—Ruler of Punnata. In No. 1434, pp. 308-326. [1293

Punnata is mentioned in the *Geography* of Ptolemy as one of the kingdoms of Karnataka, which the writer identifies with that country which the rivers Kaveri and Kapini flow and which lies in the south of the Mysore state. Mentions the rulers of this country from epigraphic records.

Rao, Lakshminarayana, N. — Mangalavāḍavu Bijjalana Rājadhaniyagitte? (Kannada text). *KSPP.* XXVI, pp. 186-188. [1294

Holds that Mangalavāḍavu was his early capital, which was transferred to Kalyan after he supplanted the Chāḷukyas as overlords of the Karnataka.

Saletore, B.A.—An Unnoticed Reference to Vijayanagara. *IC.* VII, pp. 483-496. [1295

Brings to the notice of students a short account of Vijayanagara by Pedro Alvares Cabral.

Sarma, M. S.—The Chronology of the Sultans of Gulbarga. See No. 451.

Seshagiri, B. S.—The Bombay Karnataka: A Geographical Survey. pp. 200, 9 plans, 22 maps. Belgaum, 1941. [1296

The unit taken for study in this survey, includes the four Kannada districts of the Bombay Province, viz., Belgaum, Bijapur, Dharwar and North Kanara. The author has based his arguments on statistics.

Seshagiri, B. S.—The Bombay Karnataka: A Geographical Survey. 7″ × 4½″, pp. vii + 208. Belgaum, 1941. [1297

"The Bombay Karnataka is an area extending over 18,874 square miles. It is not physically uniform. The region like many parts of India is eminently agricultural but rich in some of the natural resources not exploited......The monograph is an instructive and intelligent survey of the subject based on statistics. It is fully illustrated and the appendix at the end has enhanced its value".

QJMS. XXXII, p. 239.

Shaikh, C. H. — Literary Personages on Ahmadnagar. *BDCRI.* II, Pts. 3-4, pp. 383-396. [1298

Attempts to give a bare sketch of the literary personalities, along with their work as also the specimens of their prose or poetical composition.

Sharma, Narayana—Kannada Nadina Kathegalu (Kannada text). Karnatak Historical Research Society's Silver Jubilee Series No. 2. pp. 167, Karnatak Historical Research Society, Dharwar, 1940. [1299

Stories of kings, deplomats, poets and ladies of Karnatak. The stories, based on tradition and history, are chronologically arranged so that we get a brief and connected history of Karnatak from 300 B. C. to the end of the reign of Shrikrishna Odeyar of Mysore.

Sharma, S. R.—Jainism and Karnatak Culture. See No. 615.

Sherwani, Haroon Khan—Antecedents of the Bahmani Kingdom. *JAHRI.* I, Pt. 1, pp. 1-31. [1300

Discusses the position of the Deccan in the Tughluq organisation, Daulatabad, the Second Capital of the Empire, Disintegration of the Deccan Provinces, the birth of a new kingdom and Abul Fath Nasiruddin Ismail Shah, the first independent king of the Deccan.

——— Establishment of the Bahmani Kingdom (The Reign of Alāud-Dīn Hasan Bahman Shāh). *JIH.* XX, Pt. 3, pp. 288-306. [1301

A sketch of life and career of Alāud-Dīn Hasan; his ambitions and campaigns.

Sinha, J. C.—Economic Condition of the Ceded Districts (1800-1807). In No. 1222, pp. 56-61. [1302

A brief survey of the Munro papers in the Alienation Office, Poona, containing information on the economic life of the Ceded Districts at the beginning of the 19th century.

Sircar, Dines Chandra—[Sources of Karṇāṭaka History] Vol. I, by S. Srikantha Sastri. Mysore, 1940. See *ABIHI.* III, No. 1676. [1303

"The learned author has collected and arranged in an approximately chronological order passages relating to the history of the Karṇāṭaka region from inscriptions and works in Kanarese, Telugu, Tamil, Sanskrit and Marathi. There are also a few passages from translations of works in Greek (the *Periplus*, Ptolemy's *Geography*, the farce in the Oxyrhhyncus Papyri No. 4137), Chinese (Yuan Chwang's *Si-yü-ki*) and (Persian *Tabari*). The extracts in the volume under notices refer to the Śātakarṇis and Kadambas of Kuntala, the Cāḷukyas of Bādāmi and Kalyāṇī, the Rāṣṭrakūtas of Mālkheḍ, the Kalacuryas of Kalyāṇi and the Yādavas of Devagiri......His short introduction deals with such interesting topics relating to Karnataka as its geography, political history, arts and literature, religion, social and economic conditions and Karnataka culture. The volume contains no less than twenty genealogical tables". *IHQ. XVII, pp. 133-134.*

Wakaskar, V. S.—Malik Amber, (Marathi text). Shri Sayaji Bal Jayana Mala Vol. 165. Crown 8vo. pp. 88. P. A. Chitre, Baroda, 1941. (?) [1304

Malik Amber, the Abyssinian soldier of fortune, general, statesman and administrator made history by his genius, bravery and loyal support of the Ahmednagar principality carved out of the Bahamani Kingdom of the Deccan. He initiated the guerilla method of warfare, specially suited to the mountainous terrain of Maharashtra, successfully adopted by the Marathas after him.

Kashmir, The Punjab, The United Provinces and Oudh

Benares—Benares. *SC.* VI, (Science Congress Supplement). pp. 10-22. [1305

Gives full description of Benares and its early history.

Cadell, P. R.—[Warren Hastings and Oudh.] by C. Collins Davies, London, 1939. See *ABIHI.* II, No. 332. [1306

"It is satisfactory to find that Mr. Davies in his careful and well-documented study agrees with the verdict, now generally accepted by impartial historians, that in these cases Hastings was either justified, or, at the worst, was compelled by circumstances, for most of which he had not responsibility, to take a line sterner and more unbending than his own inclination or unfettered judgment would have suggested". *JRAS. 1941, pp. 175-177.*

Chatterji, Nandlal—Who built the Qutb Minar? See No. 93.

Dey, Upendra Nath—The Military Organisation of the Sultanate of Delhi (1210-1388). *JUPHS.* XIV, Pt. 1, pp. 48-57. [1307

Presents an outline of the military organisation of the Turkish Sultans of Delhi.

——— The Provinces of the Delhi Sultanate. *JBHU.* VI, pp. 110-114. [1308

Deals with the type of provinces grown under the Sultans of Delhi and the system of administration prevalent under their rule. Shows also that the Sultans, though hard pressed by numerous problems had not altogether neglected the provinces.

Dutt, S. K.—[Warren Hastings and Oudh] by C. Collin Davies, London, 1939. See *ABIHI.* II, No. 332. [1309

"This is a monograph on Warren Hastings's relations with Oudh and is based on original manuscript sources at the India Office Library and the British Museum . . . Critics in the past have often been misinformed and the violence of their language has defeated its own purpose. In the present day the pendulum has swung in the opposite direction and the tendency now is to shower offerings at his shrine. One can be an admirer of Hastings without upholding every action of his. For there was much in this action that cannot be justified. It is precisely in this respect that Dr. Davies has belied our expectations to some extent. His defence of the Rohilla War is not convincing." *IHQ. XVII, pp, 134-136.*

Gurbax, G. R.—An Account of the Accession of Nawab Sa'adat Ali Khan to the Musnad of Oudh. (From Unpublished Sources). In No. 1222., pp. 158-162. [1310

On the death of Asaf-ud-daula, Nawab-Wazir of Oudh in 1797, Wazir Ali's succession was secured through the influence of the Begum and Alma Ali Khan. Sa'adat Ali Khan claimed the right of succession on the ground that Wazir Ali's birth was spurious. The events are narrated.

Law, Bimala Churn—Mathurā: An Ancient Indian City. See No. 55.

Niggam, Krishna Charn—An Unpublished Persian Work on the Nawabs of Oudh. *JUPHS.* XIV, Pt. 1, pp. 39-47. [1311

Discusses the *Tarikh-Mohtasham* of Mohtasham Burhanulmulk's time (1732) to the rest of Munna Jan. (1837). Concludes that Mohtasham Khan's contribution to history of Oudh proves the best and the most authentic record on the period yet discovered.

Prasad, Bisheswar—The Presidency of Agra. *JUPHS.* XIV, Pt. 1, pp. 78-88. [1312

By the Government of India Act of 1919 a Governor with a Council was appointed for the United Provinces. But long before this date an attempt was made to create a full government for these territories to be known as Presidency of Agra with a Governor. The Parliament provided for it by statute, the Directors sanctioned its institution, Sir Charles Metcalfe "assumed charge" as Governor, yet the Government did not function, and before a year had elapsed the Legislature suspended its creation and authorised the Company to have a Lieutenant-Governor instead. It is the story of its creation and the powers and functions assigned to it, that the writer describes in this paper.

Sen, S. N.—Lord Auckland on Delhi. *BPP.* LXI, pp. 1-12. [1313

Gives a document—Auckland Minute on Delhi, which "goes a long way to prove that Lord Auckland was prepared to do everything possible for the economic, civic and intellectual improvement of the Imperial City."

——— A Note on the Purāṇā Qilā of Delhi. See No. 69.

Singh, Ganda—Some New Light on the Treaty of Bhyrowal (Dec. 16, 1846) Thrown by the Private Letters of Sir Henry Hardinge. In No. 1222, pp. 91-98. [1314

Points out the part taken by Maharani Jind Kaur in the Punjab politics, and Sir Henry Hardinge's attempts to separate her from her son on the ground of her political intrigues.

Sinha, N. K.—[The Maharaja Ranjit Singh Centenary Volume] Cawnpur, 1940. See *ABIHI.* III, No. 1845. [1315

"Apart from resume, surveys and appreciations of the achievements of the great statesman, it contains some papers that bring new materials before us. We should mention in particular the letter of Maharaja Ranjit Singh, addressed to Maharaja Man Singh of Marwar."

IHQ. XVII, p. 267.

Srinivasachariar, C. S.—[Adina Beg Khan : The Last Mughal Viceroy of the Punjab] by Hari Ram Gupta, Lahore, 1940. See *ABIHI.* III, No. 1600. [1316

"Step by step the Khan's activities are traced down to his expulsion of the Afghans and submission to Maratha suzerainty in 1758...... During his short life he witnessed four stages of struggle for power in the Punjab made respectively by Nadir Shah, Ahmad Shah, the Marathas and the Sikhs. The bibliography for this monograph on Adina Beg is equally sumptuous and efficiently annotated. The work is an authoritative chapter in the tangled web of mid-eighteenth century Punjab History.

Madras Presidency and Mysore

Aiyangar, S. Krishnaswami—The Gold Charter of the Foundation of British Power in India. In No. 1222, pp. 4-9. [1317

The authority of the British foundation in Madras rests upon a couple of gold charters, sometimes reckoned as three, which gave them the bit of land, their first territorial possession in India. The charters are stated to be respectively gold cowle given them by Damarla Venkata, governor of the province of Wandiwash and the principal minister of the empire of Vijayanagara. The second cowle is stated to be that granted by Venkatapatirayalu the emperor of Vijayanagara. The third is said to be a cowle granted by emperor Srirangarayalu.

——— Ancient India and South Indian History and Culture. See No. 78.

Baliga, B. S.—The Amani System of Land Revenue Administration in Madras. In No. 1222, pp. 10-17. [1318

Throws light on the amani system, the system of collecting land revenue in kind as it prevailed in certain parts of the Madras Presidency, its advantage, its working and its disadvantages, which, ultimately led to its abolition and supersession by the ryotwar system

Banerjee, A. C. — [Sawāniḥāt-I-Mumtāz of Muḥammad Karīm.] *Tr.* by Dr. S. Muhammad Husāyn Nainar, Madras, 1940. See *ABIHI.* III, No. 1655. [1319

"This volume contains the major portion of the English translation of *Sawāniḥat-i-Mumtāz*, a Persian chronicle which gives a detailed history of the reign of Wālājah II (Nawab of the Carnatic, 1795-1801 A.D.), with a brief account of the last years of the reign of his father, Muḥammad' Āli (Wālājah I), together with a summary of the events in the reigns of Wālājah III, Wālājah IV and Wālājah V. The author of this chronicle is Muḥammad Karīm, a grandson (daughter's son) of Muḥammad Ālī......Dr. Nainar is a competent and conscientious translator, but his Introduction offers little assistance to readers who are in touch with the Carnatic history. He could have given us valuable supplementary information if he had consulted the documents preserved in Madras and New Delhi. The volume contains useful glossary, but unfortunately there is no index".

IHQ. XVII, pp. 400-401.

Bauwens, M.—[Sources of the History of the Nawabs of the Carnatic: II-Tuzak-i-Wālājahi, Part II] by S. M. Husain Nainar, Madras, 1939. See *ABIHI.* II, No 666. [1320

"It carries the history of the Nawabs of the Carnatic from the battle of Ambur to the capture of Pondicherry (1749-1761), a decisive period in the struggle between the French and the English for supremacy in the Carnatic. Clive, Coote, Dupleix, Lally all appear on the scene side by side with the numerous Indian chieftains: these latter on account of their internal feuds, and above all on account of their financial liabilities to the Company, are little more than tools in the hands of their European friends". *MR. XIII, p. 175.*

Chettiar, C. M. Ramachandra—Geographical Distribution of Religious Places in Tamil Nad. *IGJ.* XVI, pp. 42–50. [1321

Dutt S. K.—[History of Madras] by S. C. Srinivasachari, Madras, 1939. See *ABIHI.* II, No. 876. [1322

" This is an excellent book on Madras. It traces the history of the growth of the town of Madras from its foundation to the present day. In 1639 Francis Day obtained a grant of the village from the Raja of Chandragiri through the good offices of the Damarla brothers. Ultimately the British abandoned Masulipatam and made Madras the seat of the Presidency. Incidentally, it was their first territorial acquisition in India, if we leave out the significant fort at Armgaon."
IHQ. XVII, pp. 524-525.

George, V. C.—Thomas, Emperor of India. *NR.* XIV, pp. 113–121. [1323

Refers to a passage "To my most beloved son in Christ, Thomas the illustrious Emperor of the Indians", written by Pope Eugenius IV. Comes to the conclusion that the Emperor Thomas was the Villar-Vettam Ruler.

Gopalachari, K.—Early History of the Andhra Country. pp. xvi + 226, University of Madras, Madras, 1941. [1324

"As regards the general treatment of the work itself, Dr. Nilakanta Sastri has aptly remarked in his Foreword: " Dr. Gopalachari's thesis does not claim in any way to revolutionise our interpretation of the history of the period; its value consists in a large number of detailed suggestions confirming results now generally accepted by stronger arguments or bringing forward fresh points of view."

In spite of this, it may be pointed out incidentally that some of the authors' conclusions will not pass by unchallenged, especially as

regards the original habitat of the Satavahanas or the family name of the Vaingeyakars. There is also the distinction made by Dr. Sukthankar between the Satavahanas and the Andhras—a distinction to which the author takes exception, but which for all that, will still prove attractive to many. However, these remarks in no way detract from the general excellence of this historical account."

A. F. Karmarkar, NR. XVI, pp. 171-172.

Iyer, K. V. Padmanabha—Early History of the Sourashtras. *JTSML.* II, Pt. 1, pp. 8-9. [1325

A broad description of the Saurashtras who are said to be people scattered in the South.

Kuriyan, George—The Distribution of Population in the City of Madras. *IGJ.* XVI, pp. 58-70, illus. [1326

Shows how Madras has grown up on a strip of land of very tame topography.

——— The Geographic Basis of the Legendary Origin of Kerala. *IGJ.* XVI, pp. 240-354, 2 sketch maps. [1327

Narrates two legends in connection with the origin of Malabar, similar to the two legends of the creation of the Konkan by Parasurama; one by throwing a *surpa* into the ocean, and the other by throwing an axe. The writer attempts to show that these legends are based on geological disturbance.

Majumdar, R. C—[A History of the Holy Shrine of Sri Venkatesa in Tirupati] Vol. I, by S. Krishnasvami Aiyangar, Madras, 1940. See *ABIHI.* III, No. 1629. [1328

"The general account of the political, literary, and religious history of South India is given at such great length that the temple of Tirupati recedes into the background. To devote long chapters to the history of Sangama literature and Alwars including the controversies over their chronology or to describe at length the history of the Pallavas and other ruling dynasties simply because passing references are made to Tirupati in the former, and a remote connection might or might not exist between the temple and individual rulers of the latter, is not only uncalled for, but positively interferes with the continuity of the narrative. The volume before us would appear to many to be more a scholarly, though somewhat rambling, discourse on some aspects of the culture of South India than a history of Tirupati in the strict sense of the term". *TMR. LXX, pp. 382-383.*

Narasimhachari, K.—Annals of Old Madras. Judge-Advocates: Admiralty Court. *JIH.* XX, Pt. 1, pp. 111-119. [1329

Some reminiscence of Court procedure and judges.

Pawar, A. G.—Extracts from the "Letter Book of Thomas Pitt", (October 1699–October 1709). *JIH.* XX, Pt. 3, pp. 314–330. [1330

A selection of letters written by Thomas Pitt, Governor of Fort St. George. The letters were written by the Governor in his personal capacity and are contained in nine volumes in the British Museum, Add. 22, 842 to 22, 850. They throw light on historical events during 1699 and 1709.

Pillai, K. Appadurai—Kumari Kandam, (Tamil text). pp. 96. 8 plates. South Indian Saiva Siddhanta Works, Madras, 1941. [1331

An account of a portion of Tamil land being at one time, submerged in the Indian Ocean.

Pisharoti, K. R.—Vikrama the Great of Calicut. *BRVRI* IX, Pt. 1, pp. 19–41. [1332

Introduction and chapter II, of the author's history of Vikrama the Great of Calicut. The date of the Great Vikrama is not known but the writer tentatively puts down the age to the middle of the latter half of the 15th century.

——— The Collateral Branches of the Travancore Royal Family. Note. *ER.* LXVII, pp. 96–99. [1333

One of the pet theories of Travancore historians is the theory of collateral branches of the ancient Venat. which is equated with the modern Travancore Royal Family. According to this theory, it is assumed that all the various kingdoms in South Kerala were but different branches of the same family. The author examines the bases on which the theory has been propped up; and comes to the conclusion that in spite of its wide acceptance, the theory has no historical evidence in its support.

Qanungo, K. R.—[Sources of the History of the Nawabs of the Carnatic, Part II] Burhan's Tuzuk-i-Walājāhi by Dr. Muhammad Husayn Nainar. Madras, 1939. See *ABIHI.* II, No. 666. [1334

"Dr. Muhammad Husayn Nainar, Head of the Department of Arabic, Persian and Urdu, has rendered a valuable service by publishing a lucid and very faithful English translation of Burhan's *Tuzuk-i-Wālājahi.* He has added copious extract from English Records to enlighten the text here and there, and given a useful glossary of Persian words. This translation is a much needed contribution to historical literature of South India from 1749 to 1761 A.D."

TMR, LXX, p. 178.

Reddy, D. V. S.—Dr. Samuel Brown: Physician and Proprietor of Madras in the 17th Century. *JMU.* XIII, pp. 84-97. [1335

"Dr. Samuel Brown was a prominent person in the early days of Fort St. George. He was popular and famous as a physician and surgeon in Madras and its environs. But his friendly dealings with the Moors and his attempt to become a Zamindar were viewed with suspicion by his superiors and employers. His guilt in the accidental poisoning of Mr. Wheeler and his duel with Dr. Blackwell made him still more notorious". The writer narrates the various incidents, and gives briefly Dr. Brown's personal achievements.

Saraswati, S. K.—[A History of Tirupati] by S. Krishnaswami Aiyangar, Madras, 1940. See *ABIHI.* III, No. 1629. [1336

"In seventeen chapters the author has given us the history of the Tirupati establishment from its foundation down to the end of the 18th century A. D. He has drawn his material from literature as well as from inscriptions and should be congratulated on the vast mass of information that he has been able to gather".

CR. LXXVIII, p. 71.

Sarkar, Jagadish Narayan—Mir Jamla and the English in Madras, (1655-58). *JBORS.* XXVII, pp. 96-112. [1337

A brief study of the incidents which led to Mir Jamla to lay siege to Madras in 1657.

——— The English in Madras and Mir Jamla (1652-55). Based on English Factory Records. *JIH.* XX, Pt. 2, pp. 144-158. [1338

"Details plainly show the pre-occupations of both the E. I. Co., and Mir Jamla with their respective interests and troubles during the period under review. The former endeavoured to maintain outwardly friendly relations with the Nawab, as in the past, and to secure the defences of Madras against all possible emergencies both internal and external. The Nawab in his turn, did not want to be embroiled with the English, at a critical juncture, when his attention was taken up with the task of consolidation of his position in the Carnatic and with his efforts to be independent of the Sultans of Golkonda".

Sastri, K. A. Nilakanta—Historical Method in Relation to Problems of South Indian History. Bulletin of the Department of Indian History and Archæology No. 7. 9¼" × 6", pp. 56. University of Madras, 1941. [1339

The main object of the author is "to consider the different types of historical evidence bearing on the specific problem of South Indian

History and the methods of dealing with them". After having discussed certain general principles in Chapter I, the author devotes the rest of the booklet to a detailed consideration of the different types of literary and archæological evidence available for the study of South Indian History.

Sastri, K. A. Nilakanta—Tirumala Naik, the Portuguese and the Dutch. *BPP.* LX, pp. 35-43. [1340

A brief study of the relations of Tirumala Naik with the European Trading Companies, especially the Portuguese and the Dutch. Tirumala Naik was the ruler of the kingdom comprising the extremity of the Indian peninsula, roughly Salem and Trichinopoly and the country south of it. During Tirumala's reign the Portuguese power in India was on the decline, and the Dutch were beginning to put forth strong efforts to drive the Portuguese out of Ceylon and the Madras Coast.

——— Some Dutch Documents on the Siege of Jinji and Capitulation of Pondicherry, 1692-93 A. D. In No. 1222, pp. 34-38. [1341

Summarises six documents bearing on South Indian History from Vol. 4 of *Corpus Diplomaticum Neerlando Indicum.* (*1935*).

Sastri, K. N. Venkatasubha—History in the Maps and Government Records Relating to the Island of Seringapatam. In No. 1222, pp. 178-181. [1342

Compares three maps of the island of Seringapatam, dated 1775, 1885 and 1937, and draws conclusion.

Sinha, N. K.—Hyder Ali's Relations with the British (1760-67). Based on unpublished records in the Government Record Office, Madras. In No. 1222, pp. 67-72. [1343

Describes the events after 1760. Hyder's negotiations with the Nizam. Madhava Rao's attempt to plunder Mysore and the East India Company.

Sinha, Narendra Krishna—Haidar Ali, Vol. I,—1721-1779. 8¼" × 5¼", pp. 294. Pub.: Author, Calcutta, 1941. [1344

"Dr. Sinha has utilised materials collected from many places..... He is to be specially congratulated upon his successful handling of a vast mass of Marathi material, which hās given a new perspective —for Haidar's contact with the Marathas was very intimate throughout his career—and enabled him to throw new light upon little known aspects of Maratha policy after Panipat. Hardly less interesting is Dr. Sinha's unqualified condemnation of the bungling diplomacy of the

Madras Government, based on a thorough analysis of unpublished official documents." *I. Banerjee, IHQ. XVII, p. 405.*

Based on Marathi, Portuguese, Dutch and French sources, attempts to throw new light on the career and 'character of one of the most intransigent opponents of the English in India. The volume carries the story to a point within three years of Haidar Ali's death which occurred on December 7, 1782. The author is very severe upon the 'incredible bungling' of the Madras Presidency in their conduct of foreign policy. 'Their hollow alliances and diplomatic counterplots, he writes, 'were completely foiled by Haidar, who made them look ridiculous'. *Editor.*

Sircar, Dines Chandra—[Burhan's Tuzak-i-Walajahi, Part II.] by S. Muhammad Husayn Nainar, Madras, 1939. See *ABIHI.* II, No. 666. [1345

"The first half of the translation of the *Tuzak-i-Walajahi* by Burhan ibn Hasan was published by Prof. Nainar in 1934. Since then students of Indian history had been eagerly awaiting the publication of the concluding portion of this very interesting work which throws much light on the rise of British power in the Deccan. *Walajah* (literally, "of elevated dignity") was the title of Muhammad Ali, the celebrated Nawab (1749-95) of Arcot or of the Carnatic, son of Anwaru'd-Din. It was conferred on Muhammad Ali by the Mughal emperor Ali Gawhar Shah Alam (1759-1806) after the capture of Pondicherry by the former in 1761." *IHQ. XVII, p. 274.*

Srinivasachari, C. S.—The Madras Sepoy. *NR.* XIII, pp. 367-385. [1346

An attempt to give a brief historical account of the Madras Indian Army, and to remove from the people of South India the stigma of their non-martial character and temper which came to be attached to them.

Subrahmanyam, N.—Regional Distribution and Relative Growth of the Cities of Tamilnad. *IGJ.* XVI, pp. 71-83. [1347

Discusses the subject during the 60 years from 1871 to 1931 for which statistics are available, and draws therefor certain important conclusions.

Thirumalachariar, S.—A Historic Meeting Ground: Satyamangalam. *IGJ.* XVI, pp. 88-91, 1 illus. [1348

A brief account of Satyamangalam in Coimbatore district; its history and antiquities.

Tyagarajan, V.—Tuticorin: A Town Study. *IGJ.* XVI, pp. 179-191. 1 sketch map. [1349

Gives a short history of the town; physical features; population; communication; industries; occupation.

Nepal and Bhutan

Chapekar N. G.—Himlayant. See No. 456.

Mitra, K. P.—Anglo-Nepalese Treaty of Commerce, 1792. *BPP.* LXI, pp. 15-19. [1350

A brief study of the treaty.

Nepali—The Newars of Katmandu. *NR.* XIV, pp. 242-256. [1351

Traces the origin of the Newars, an ancient tribe which has made itself famous by their contribution to the cultural heritage of man. Discusses their religion, their festivals, customs and manners; caste system, occupation, language and cultural achievements.

Sen, Siva Narayana—The Independent Hindu Kingdom. *TMR.* LXX, pp. 250-259, 20 illus. [1352

Describes Nepal broadly and gives a short history of the country.

Rajputana and Central India

Muni, Kantisagarji—Chittodni Gazal ane Sankshipta Itihas, (Gujarati text). *SFGST.* V, Pt. 4, pp. 458-472. [1353

The Ode of Chittor and its history in brief. Hitherto unknown poem regarding the fort of Chittor a copy of which was discovered by the writer in an old Jain Library of Anantanathji in Bombay. The manuscript is in three pages. Another copy of the same poem with certain variations was discovered by the writer in another Jain temple at Nagpur. Here the poem is edited with notes. The poem is in Rajasthani Hindi; dated 1708 V. S. (A. D. 1692), and throws a flood of light on the history of the fort as well as the dynasty. The author of the poem is one Khatal.

Reu, Bisheshwar Nath—False Challenge against the Seniority of the Jodhpur House. *JIH.* XX, Pt. 1, pp. 22-27. [1354

Discusses the statement in Ojha's *History of Rajputana* (See *ABIHI.* II, No. 672) that Bikaner was senior in lineage over Jodhpur. Concludes: So far as history is concerned Jodhpur was the seat of the Government of Jodhaji the father of Bikaji, and was, succeeded by Satalji, the elder brother of Bikaji, and if he (Satalji) adopted one of the younger brothers of Bikaji (though it has not yet been proved), Bikaner cannot claim its seniority over Jodhpur.

Reu, Bisheshwar Nath—Maharaja Abhai Sing of Jodhpur and Maharaja Sujan Singh of Bikaner. In No. 1222, pp. 202-203. [1355

Gives an English translation of a letter of Maharaja Abhai Singh written from Nagpur addressed to his ambassador at the Mughal Court, giving the terms of a treaty between Jodhpur and Bikaner. The letter exposes the weakness of the Mughal Court and the invasion of the Marathas of Gujarat, Malwa and Rajputana.

Sarda, Har Bilas—Ajmeer: Historical and Descriptive. Foreword by P. Seshadri. 9½" × 6", pp. 458, 33 plates, 3 sketch maps, 1 folding map. Fine Art Printing Press, Ajmer, 1941. [1356

Divided into four parts: Part I—Descriptive, Part II—Historical, Part III—Administrative, Part IV—Pushkar and Merwara.

This is the 2nd edition; the 1st edition was published in 1911.

Sarkar, Jadunath—A Proposal for a Subsidiary Alliance in Rajputana, in 1794. *BPP* LX, pp. 1-5. [1357

"During the temporary eclipse of Mahadji Sindhia's power after his retreat from Lalsot, Lord Cornwallis turned down all proposals for going against him, or forming a protective alliance with Jaipur which the Rajah of that Kingdom eagerly solicited." The writer gives relevant extracts from J. Pillet, a French captain in Jaipur service who appealed to Sir John Shore through Lt.-Col. Peter Murray, a British Officer. Also gives two letters on the subject, from John Murray to his brother and Sir John Shore.

Sind, Baluchistan and the North West Frontier Province

Advani, A. B.—Two Minor Invasions of Sind. *JSHS.* V, pp. 45-49. [1358

Short accounts of (1) The Portuguese invasion of Thatta, and (2) Nadirshah's invasion of Sind.

Billimoria, N. M.—The Sassanians in Sind. *JSHS.* V, pp. 76-91. [1359

An attempt to show that the Sassanian conquest of certain parts of India is not a myth. To this article is added *The Iranians in Ancient India* (pp. 83-91). *JSHS.* II, (1937).

Bullock, H.—Medals Awarded to the Indian Navy for the Sind Campaign, 1843. *JSHS.* V, pp. 5–11. [1360

Gives the list of vessels which took part in the campaign, and the recipients of medals, for Meanee and Hyderabad, based on the original medal rolls preserved among the India Office Records (Marine Medal List, Vol. 4).

Day, U. N.—The North-West Frontier of the Sultanate during the 13th Century. *IHQ.* XVII, pp. 59–69. [1361

A general survey of the absence of defence of the N.-W. Frontier of India.

Gulrajani, M. T.—A Sindhi Mystic Part. *HR,* LXXIII, pp. 406–407. [1362

A short note on Shah Abdul Latif.

Jagadiswarananda—Arabicisation of Sindhi: The Linguistic Problem of Sind. *TMR.* LXX, pp. 155–161. [1363

Shows how attempts are being made in Sind at Arabicisation of Sindhi. Dr. Daidpota is said to be working to bring about this condition in the language, hence Daudpotisation is the new word coined by the Sindhi Hindus for Arabicisation.

Jagtiani, V. I.—Sufiana Kakam, (Sindhi text). pp. 136. Theosophical Society, Hyderabad (Sind), 1941. [1364

A collection of over one hundred and thirty *Kafis* of Sindhi poets and mystics, compiled from the notebooks of the late Kaka Mangaram of Hyderabad.

Khera, P. N.—British Policy Towards Sindh up to the Annexation 1843. With a foreword by Dr. Sir Shafaat Ahmed Khan. 8½″ × 5¼″, pp. vi + 96. Minerva Bookshop, Lahore, 1941. [1365

Traces the history of the British Policy towards Sindh, from the 17th century to 1843. The materials have been collected largely from the MS. records in the Punjab Record Office at Lahore and other published works. The material in the Imperial Record Office has not been consulted.

Lambrick, H. T.—The Scinde Irregular Horse, in its Earliest Days. *JSHS.* V, pp. 25–38. [1366

A short history of the Corps, from 1838 to 1841, based on Jacob's *Record Book of the Scinde Irregular Horse.*

Mariwalla, C. L.—Ancient Sind: A Study in Civilisation. *JSHS.* V, Pt. 3, Supplement pp. 1–44, 4 plates. **[1367**

A brief study of Ancient Sind civilisation as known from recent archæological excavations.

Also issued in book form, pp. 44+ii, 1 map, 4 plates, Karachi, 1941.

——— Two Great Occasions in British History in Sind. *JSHS.* V, pp. 50–57. **[1368**

The two 'Great Occasions' which the writer deals with are:—(1) The starting of the Sind Railway and (2) The presentation of the Insignia of the Star of India to Seth Naoomal Hotchand Bhojwani.

——— Sind and Indian Mutiny of 1857. *JSHS.* V, pp. 39–44. **[1369**

An account of the part Sind played to put down the rebellion. Begins by recounting the cause of the mutiny.

——— With Sir John Keane, through Sind. *JSHS.* V, pp. 150–164. **[1370**

Recounts the progress of the Bombay Division of the Army under Sir John Keane.

——— Origin of the Karachi Municipality. *JSHS.* V, pp. 112–120. **[1371**

Nagar, R. N.—Mofussil Special Commission in the North Western Provinces, (1821–1829.) **[1372**

Describes why the Commission was founded, the position of the Commission and, its unsatisfactory progress.

Sykes, Percy—Exploration in Baluchistan. *AR.* Vol. 37, No. 129, pp. 30–42. **[1373**

Describes the exploration in Persian Baluchistan, and points out the Kuh-i-Taftan and the volcano so many miles from the sea.

(C) GENERAL

Adigal, Gnaniyar—Kandar Satti-c-corpozhivugal, (Tamil text). pp. 24+104, South India Saiva Siddhanta Works, Madras, 1941. [1374

A collection of five lectures on Skanda and his exploits during a Skandashashti festival.

Aiyar, A. Nageswara—Ramanuja-Tatakam. *JSVOI.* II, Pt. 1, pp. 93-96. [1375

Gives a short historical account of the tank said to have been built by Anandalwar in memory of Ramanuja, the Srivaishnava apostle who lived in 10th and 11th centuries at Tirumalai--Tirupati.

Ayyar, V. Venkatasubha—The Theory of two Kopperunjingas. *JMU.* XIII, pp. 98-100. [1376

A short note to point out inaccuracy in Mr. Balasubrahmanyam's article under the caption 'Kopperrunjinga and Villiyanur Record' in *JMU.* XII. He points out that the 11th year of Kopperunjingadeva II, who was co-regent with his father during the last six years of the latter's rule.

Balasubrahmanyan, S. R.—The Theory of two Kopperunjingas. *JMU.* XIII, pp. 264-266. [1377

A short note to point out that the claim made by Mr. V. V. Aiyar in *JMU.* XIII, pp. 98-100, is not sustainable. He upholds his own theory given in *JMU.* XII.

Banerjee, A. C.—[Jenghiz Khan] by C. C. Walker, London, 1939. See *ABIHI.* III, No. 1905. [1378

"We have read Mr. Walker's book with great interest. Being a military man himself, he gives a clear and convincing a-count of Jenghiz Khan's campaigns. There are seven excellent maps which illustrate various aspects of the great Khan's political and military career. Our only regret is that Mr. Walker has not given us a bibliography, although it is clear that he has utilised ancient Chinese sources as well as modern historical works." *IHQ. XVII, p. 402.*

Banerjee, Romesh Chandra—Religious Unity in Old Bengali Literature. *TMR.* LXIX, pp. 313-317. [1379

An attempt to put together evidence from old Bengali literature—classical and non-classical—of the Hindus' belief in the unity of religions.

Banerji-Sastri, A.—Sources of Indian History. From 319 after Chr., the beginning of the Bailabhi and of the later Gupta Dynasty, till the beginnings of the Muhammadan conquests of India. *JBORS.* XXVII, pp. 131-186. [1380

Translated with notes from the original German of Lassen's *Indische Alterthumskunde* (1858).

Barua, B. M.—[Pre-Buddhist India] by Ratilal N. Mehta, Bombay, 1939. See *ABIHI.* II, No. 262. [1381

"A work which is so informative and characterised throughout by so dispassionate a scientific spirit cannot but be a welcome addition to our present stock of knowledge of Ancient India of which we are all proud, and cannot but serve as a notable book of reference."

IC. VIII, p. 123.

Basu, K. K.—More Light on the Family of Vizir Ali. *JBORS.* XXVII, pp. 416-430. [1382

On the flight of Vazir Ali and his subsequent capture and imprisonment, his family and children passed their days at Benares in strict surveillance and as stipendaries of the East India Company. The writer details the surveillance and the allowances made to the various members of the family.

Bhatanagar, O. P.—Warren Hastings as a Plaintiff. In No. 1222, pp. 80-81. [1383

Points out the number of cases under common law and equity in the original side of the High Court, in which Warren Hastings figured.

Bhattasali, N. K.—Antiquity of the Lower Ganges and its Courses. *SC.* VII, pp. 233-239, 2 maps. [1384

Borisov, A.—On the Meaning of the Term *Nā'ūs*, (Russian text). *TOSHM.* III, pp. 301-311. [1385

In connection with the study of the ossuaria (*astudans*), explains that *nā'ūs*; "tomb", was the term of a Christian origin, which became acclimatised in Arabia. Therefore the Arabs wrongly applied it to Zoroastrian *astudns*. The Zoroastrians themselves apparently never used it.

Borooah, Chandradhar—The Negriring Temple. *JARS.* VIII, Pt. 1, pp. 9-13. [1386

Describes the temple and gives the traditional origin.

Bose, Atindranath—History as Science, *CR.* LXXXI, pp. 149–156. [1387

A general survey of "History" beginning from the criptic messages of the primitive man, in point of view of science.

Bullock, H.—George Thomas's Grave at Berhampore. *BPP.* LXI, pp. 13–14. [1388

Deals with the attempts which have been made to identify the grave of George Thomas, the Irish military adventurer who died on board his pinnace near Berhampore on his way down to Calcutta, on 22nd August, 1802.

Cadell, P. R.—[Some Influence that Made the British Administration in India] by M. Ruthnaswamy, London, 1939. See *ABIHI.* II, No. 1124. [1389

"If such workers appear, their irritation, at least, can be guaranteed. There is neither index nor table of contents. It would, however, be ungenerous not to recognise the wealth of material available for the industrious digger, who is able to disregard the author's habit of leaping from one era to another without warning".

JRAS. 1941, pp. 179–180.

Camboya, H. M.—Hindustanno Itihas, (Gujarati text). Crown 16mo. pp. 300. K. V. Joshi, Limbdi, 1941. [1390

History of India.

Chakrabarti, B. B.—Committee of Records in Early 19th Century. In No. 1222, pp. 18–21. [1391

Gives a brief account of the origin, object, and constitution of a body called the Committee of Records, and how it abruptly came to an end. The records relate to land and land tenure.

——— Introduction of Tea Plantation in India. *BPP.* LXI, pp. 55–64. [1392

Describes the experimental cultivation, the discovery in Assam, and the ultimate industry.

Chakravarti, P. C.—The Art of War in Ancient India. University of Dacca Bulletin No. 21. 9½" × 6", pp. 212. Ramna (Dacca), 1941. [1393

"Exhaustive and up-to-date treatment of this very fascinating aspect of ancient Indian culture. In it the author has discussed the following topics: The Army and a general sketch of its composition; Strength of Armies; The Infantry; War chariots; The Cavalry; Elephants; Naval War-fare; Military espionage; Military administration; Army on the march; The Camp; Army in the field; Fortification and Siege-craft, and On Arms and Armour."

Chatterji, Nandlal—Clive and the Junior Civil Servants. In No. 1222, pp. 78–79. **[1394**

A brief survey of Clive's attempts to reform the Service.

Chettiar, A. C.—Bharati and Keats. In No. 1434, pp. 84–94. **[1395**

Refers to John Keats's opinion of Indian poetry, and gives examples of South Indian verses taken at random, to illustrate the ardent love of the country in which the author was born and for which he was prepared to offer sacrifices and undergo sufferings.

Chitale, S. D.—Itihas Kasa Shikava ? (Marathi text). Crown 8vo. pp. 168, Lokasangraha Press, Poona, 1941. **[1396**

How History should be taught? A book for teachers.

Chou, T. F.—Transcription of Chinese for Sino-Indian Studies. *NIA*. IV, Pt. 9, pp. 285–293. **[1397**

Proposes a method of Chinese transcription for Sino-Indian studies, which, being in consonance with the adopted principles of Sanskrit transcription, is expected to be easily comprehensible to those who are familiar with the latter.

Choudhury, Makhanlal Roy—A Sanad of Captain James Browne, Military Collector of Zilla Jungle Tarai, 1776 A. D. In No. 1222, pp. 149-157. **[1398**

Gives (1) Persian text and English translation of a Sanad granted to Captain Browne the Sardar of Jungle Tarai to the Ghatwals of Bhairo Singh and Rangu Singh of Katwara in 1184 Fasli year for which a Kabuliyat was taken. (2) A translation of a sanad granted to Raja Qadir Ali, the grandson of Raja Muzaffar Ali, who was restored to the Raj in 1780 by Cleveland, the Civil Collector of Bhagalpur through the Parwana of restoration was issued a year after Warren Hastings.

The writer then investigates: The status of Captain Browne, the scope of rights created by the sanad, and the status of Raja Qadis Ali.

Clawson, H. Phelps—By Their Works. Illustrated from the Collections in the Buffalo Musuem of Science. pp. 21+236, 1 coloured plate, illus. Buffalo Society of Natural Science, New York, 1941. **[1399**

This handbook briefly describes the history and culture of the various peoples represented in the archaeological and ethnological collections in the Buffalo Museum of Science. The student or casual reader may find something to awaken his curiosity and make him wish to learn more about these people who are gone, and of those who, like the Indians, Africans, and South Sea Islanders, still retain something of their ancient culture.

The author deals with the general life of each period; with its dwellings, its graves, as well as clothing worn, the implements and weapons used.

Datta, Kalikinkar—Some Unpublished English Letters of Historical Importance. *BPP*. LX, pp. 58–73. [1400

A study of few letters relating to the political history. The letters relate to (1) Wives and children of Wazir Ali, (2) Zaman Shah, (3) The Dutch at Patna, (4) The Danes at Patna, and (5) Jaswant Rao Holkar.

Dee, J. C.—Lashkar in Indian Historical Documents (1600 to 1661). *BPP*. LXI, pp. 71 81. [1401

Discusses the word "Lashkar" which is a Persian term for "troops" or "army".

Desai, P. B.—Jayatirthada Janna Sthala (Kannada text). *KSPP*. XXVI, pp. 80–84. [1402

Birth place of Jayatirtha. Jayatirtha was a noted writer on Madhva philosophy. He is proved here to have belonged to Mangalavedhe.

Deshpande, V. P.—राजा श्रीमंत रघुनाथराव पंडित पंतसचिव यांचा षष्ठ्यब्दपूर्ति समारंभ (Marathi text). Royal 8vo. pp. 58. Samarth Bharat Press, Poona, 1941. [1403

An account of the Diamond Jubilee of Raja Shrimant Raghunatharao Pandit Pantsachin of Bhor.

Edwards, J. F.-Dnyaneshwar: The Outcaste Brahmin. Crown 16mo. pp. 560. Pub.: Author, Poona, 1941. [1404

An inquiry into the life and teaching of Dnyaneshwar, a Hindu saint.

Elwin, Verrier—The Meaning of the Cowrie in Bastar. *MII*. XXI, pp. 198–207. [1405

Summarises the views of Dr. M. A. Murray expressed in *Man* and examines the use of cowrie shells (*Cyprea moneta*) in Bastar State.

Garrett, H L O.—An Italian in India: Paolo di Avitabile. *AR*. Vol. 37, pp. 361–365. [1406

An account of the career of Paolo di Avitabile the best known of all the European adventurer who entered the Sikh service in the early part of the last century.

——— European Adventurers of Northern India. *AR*. Vol. 37, pp. 785–794. [1407

Gives a brief account of the rise and growth of the Sikh kingdom —the last great independent state in India—and the scene of various exploits. He then gives a short account of the European adventurers, and in particular, of those whose careers fall into the earlier part of the nineteenth century. These are: General Jean Francois Allard, Jean Baptiste Ventura, Claude Auguste Court, Alexander Gardiner, Charles Masson, Dr. Josiah Harlan and Dr. Martin Honogberger.

Gense, J. H.—[A College Text-Book of Indian History, Vol. I, India Down to A. D. 1200]. By R. Sathianathaier, Madras, 1940. See *ABIHI.* III, No. 1876. [1408

"The book opens with an introductory chapter, in which Prof. Sathianathaier discourses on various topics, either of general historical interest, or in a special manner connected with the work in hand, which is the orderly marshalling of events, whose congeries is limited under the heading "Indian history"......There is no doubt about it Professor's book contains a wealth of information, and his work also bears the seal of personal craftsmanship. Prof. Sathianathaier is not a mere compiler; he is a roadmaker and a traveller: he has himself trodden the long road of centuries; and he has made it easy for those who wish to walk in the footsteps to undertake the weary journey".
JBHS. VI, pp. 123-126.

Ghoshal, U. N.—References to Indian Historical and Quasi-Historical Records in Hiuen-Tsang. *IC.* VII, pp. 397-404. [1409

A brief study of the legends recorded by Hiuen-Tsang regarding city-foundations in India, which the writer says, have a pre-Buddhistic and in some cases a pre-Aryan origin.

——— [Studies in Indo-Muslim History: A Critical Commentary on Elliot and Dowson's History of India as told by its Historians] by S. H. Hodivala. Bombay, 1939. See *ABIHI.* II, No. 1103. [1410

"In the scholarly volume before us Prof. Hodivala, so well-known for his important contribution on Mughal numismatics, has sought to make the much-needed and long-delayed corrections of a work which with all its defects is bound to remain the grand source-book of mediaeval Indian history for many years". *IHQ. XVII, pp. 259-262.*

Gode, P. K.—Two Religious Poems (in Marathi and Sanskrit) on the Hindu Nose-ornaments. *IHQ.* XVII, pp. 506-511. [1411

Describes two poems which show the inportance that came to be attached to nose-ornament called *nath*.

———. Kavīndra Paramānanda and Keḷadi Basavabhūpāla. *BaV.* III, Pt. 1, pp. 40-46. [1412

Discusses the identity of Kavindra Paramananda the author of *Śivabharata.*

Gode P. K.—Some Notes on the History of the Fig (Ficus Carica) from Foreign and Indian sources. *NIA*. IV, Pt. 4, pp. 125–136. [1413

Gives references to the Fig from Indian literature.

——— The Testimonials of Good Conduct to Warren Hastings by the Benares Pandits: A. D. 1796. *JTSML*. II, Pt. 1, pp. 10–14. [1414

Addresses of congratulations, one in Persian and the other in Sanskrit, were sent to Mr. Hastings by the inhabitants of Benares. The writer gives the names of the signatories.

Gray, (Mrs.) H.—The Progress of Women. In No. 1455. pp. 445–483. [1415

Changes that have been brought about in Indian women by the impact of the West.

Guenon, Rene—East and West. Translated by William Massey, 8½″ × 5¼″, pp. 257, Luzac, London, 1941. [1416

"Maintains that only the East has gained and retained this true knowledge, of which religion and philosophy are but a part. In his enthusiasm for this true mataphysic he depreciates modern Western trends of thoughts. He goes even so far as to deny any permanent value to Western science and scholarship. He voices his plea in such an uncompromising way that even one who takes, for instance, philosophy more as a necessary and reliable means than as a final aim in itself, feels inclined to take the part of his opponents".

Betty Heimann. BSOS. X, p. 1047.

Guha, Satisa C.—Advancement of Knowledge by means of Writing and Printing. *JBHU*. VI, pp. 56–62. [1417

A study of the development of writing; when printing on paper in the modern ages was introduced in India.

Gupte, Y. R.—The High Road between Nasik and North India. *BISMQ*. XXI, Pt. 3, pp. 79–81. (Marathi text). [1418

Points out that the ancient road went *via* Chandwad and that the temple should be ascribed to a period between the 11th and the 13th centuries A. D.

Gyani, S. D.—Ancient India and the Outer World. (Continued) *BaV*. III, Pt. 1, pp. 77–86. [1419

A brief account of the spread of Indian culture both in the East and the West from the earliest times down to the tenth century of the Christian era.

Harshe, R.G.–Subandhu's Home. In No. 4434, pp. 214–220. [1420

Admits that owing to the want of authoritative evidence it is a matter of speculation to talk of Subandhu's home, but does not agree with Mr. Manomohan Ghosh that Subandhu's home was in Bengal. Speculates that Subandhu's home was in Central India.

Hornell, James—Sea-Trade in Early Times. *Aty.* XV, No. 59, pp. 233–256, 1 plate, 8 illus. [1421

Deals with ancient sea-traffic between the countries lying around the shores of the Red Sea, the Persian Gulf and the Indian Ocean; the Egyptian Petroglyphs; Diorite statues of early Babylonia; Indian shell artifacts; the Egyptian records; Indian sea-trade in early times; the Indonesia migration to Madagascar and Chinese trade in the Indian Ocean.

Husain, Shaikh Chand—When and Where was Ferishta Born? *ABORI.* XXII, pp. 74–78. [1422

Disagrees with Colonel Briggs that Ferishta was born at Astrabad. Discusses the point and ventures a suggestion that Ferishta originally belonged to Astrabad, but that his father came to Ahmadnagar about the year A. H. 951 (1553 A. D.), and that Ferishta was born there.

Indian Year Book—1941–42, and Who's Who. Vol. XXVIII. 7¼″ × 5″, pp. 1433. Bennett Coleman, Bombay, 1941. [1423

A statistical and historical annual of the Indian Empire, with an explanation of the principal topics of the day.

Iyengar, K. R. Srinivasa—What is History? *JUB.* IX, Pt. 4, pp. 1–7. [1424

Discusses the position of the science of history in its aspects.

Jaffar, S. M.—Mediæval India Under Muslim Kings. Vol. II, 7¼″ × 4¾″, pp. xv + 280. S. M. Sadiq Khan, Khudabad Street, Peshawar, 1940. [1425

Deals with the rise and fall of the Ghaznavid dynasty. Besides the narrative of political events some chapters have also been devoted to the cultural activities and the form of Government of this period.

James, E. O.—[Holy Images: An Inquiry into Idolatry and Image Worship in Ancient Paganism and in Christianity] by Edwyn Bevan, London, 1940. See *ABIHI.* III, No. 652. [1426

"The repudiation of idolatry be certain of the higher religious—notably Judaism, Zoroastrianism, Islam and some forms of Christianity and Hinduism—has arisen from the conclusion that the object bears no real resemblance to the divinity portrayed rather than from any refusal to associate the divine with the natural......This volume, by a distinguished historian and Hellenist, is a mine of valuable information excavated with supreme skill and precision." *Man. XLI, (1941), p. 23.*

Johnson, Helen M.—Grains of Mediæval India. *JAOS.* Vol. 61, Pt. 3, pp. 167-171. [1427

A study of grains mentioned in Nemicandra's *Pravacanasāroddhāra* and in the commentary of the *Kalpasūtra* named *Subodhikā*. The word grain *dhānya* is used here in the wider sense of the word. The list gives a fair picture of agriculture in Western India in the 12th century and the same grains are cultivated to-day, with a possible exception of flax.

Joshi, V. V.—Clash of Three Empires. A study of British Conquest of India with Special Reference to the Maratha People. With a Foreword by Sir Shafaat Ahmad Khan. 8″ × 5¼″, pp. 207. Kitabistan, Allahabad, 1941. [1428

"In this book Mr. V. V. Joshi examines the general events of the eighteenth century India, and shows clearly the causes that led to the decline of the Moghul empire, and the ruin of the short-lived Maratha empire. The study takes us again to the fall of the Maratha empire and the final establishment of the British power in India."

V. R. R. Dikshitar, JIH. XX, pp. 340 341.

"We agree in a general way with Mr. Joshi's treatment and conclusion in the latter half of the book dealing with the establishment of the British power. The Marathas could not step in the shoes of Akbar and so the British did it." *BDCRI. III, Pt. 3, p. 401.*

"This is an epoch-making work in Indian history. The seventeenth and eighteenth centuries are reviewed with special reference to the rise of Maratha people. It answers two fundamental questions—the nature and reason of the Maratha power and the causes of easy British conquest of India. It is indeed an unusual book."

LOL. LII, p. 98.

Kamdar, Keshavlal H.—Swādhyāya. Pts. I and II, (Gujarati text). pp. 260 and 470. Lakshmi Printing Press, Baroda, 1941. [1429

Contains articles written and addresses delivered by the author, on history, politics, economics literature and philosophy.

Kantadas, Rajani—Civilisation. *TMR.* LXX, pp. 33-40. [1430

A Preliminary report on the writer's *Studies in India and a New Civilisation.*

——— Rise of Indian Civilisation. *TMR.* LXIX, pp. 279-289; 414-424. [1431

A preliminary report on writer's *Studies in India and a New Civilisation,* which formed the subject-matter of his Sir Sayajirao Gaekwar Prize Lecture in 1940.

Katdare, M. K.—Vatsaraj Udayana (Marathi text). Crown 8vo, pp. 128. Navabharat Prakashansamstha, Bombay, 1941. [1432

Sketch of an Indian rule of the 6th Century B. C., being the first book of the Aitihasik Charitramala (series of historical life-sketches).

Katre, S. M.—Introduction to Indian Textual Criticism. With Appendix II by P. K. Gode. 8½″ × 5¼″, pp. xiii + 148, Karnataka Publishing House, Bombay, 1941. [1433

The introduction gives a survey of Indian manuscripts tradition and in the remaining chapters are dealt with problems about kinds of texts; fundamental aspects of Textual Criticism; problems of Critical Edition; causes of corruption in a transmitted text; emendation, canons of textual criticism and practical hints on editing of texts. There are three Appendices. The first gives a glossary of important terms used in textual criticism. The second is a brief note on the history and progress of cataloguing of Sanskrit and other MSS. in India and outside. The third appendix gives an account of some important manuscripts and critical editions.

Katre, S. M. and **Gode, P. K.** *Eds.*—A Volume of Studies in Indology Presented to Prof. P. V. Kane, on his 61st Birthday 7th May 1941. 9½″ × 6½″, pp. xvi + 551, 1 plate. Oriental Book Agency, Poona, 1941. [1434

Contains a brief life-sketch of Prof, Kane and a bibliography of his writings, by P. K. Gode; seventy-four articles on various phases of Indology by various writers.

Kincaid, C. A.—Indian Heroes, pp. 190. Oxford University Press, 1941. [1435

Kini, K. S. and **Bhavani Sankar Rao**—Outline History of India. pp. 180. Oxford University Press, 1941. [1436

Krenkow, F.—The Chapter on Pearls in the Book of Precious Stones by Al-Beruni. *IsC.* XV, pp. 399–421. [1437

Gives a translation of the chapter from manuscripts of the book.

Law, Bimala Churn—India as Described in Early Texts of Buddhism and Jainism. 8vo. pp. xiii + 315, 2 maps. Luzac, London, 1941. [1438

" The work is divided into five chapters dealing with Geography Kings, and Peoples, Social Life and Economic Conditions, Religion, and Education and Learning. It is at once obvious that Dr. Law had undertaken to put himself to vast labour and effort in compiling his facts from the complete Buddhist and Jaina canon, and it may be

admitted that his resolute will has made him triumph over the difficulties of his self-imposed task. The result is the presentation in a volume of limited extent of a comprehensive picture of ancient Indian life as lived both in the places of the rich and the hamlets of the poor. A vast array of facts effectively marshalled presents to us kings and courtiers, saints and knaves, calculating money-lenders with their promissory notes (*paṇṇā*) and records of wealth on gold and copper plates, resourceful merchants and skilled craftsmen.........Dr. B. C. Law's work, careful and accurate in every detail, represents the intensive phase which Indian historical studies are now entering as a result of the labour of Indian scholars in this country. The copious index at the end in 25 pages has greatly increased the utility of the book."

V. S. Agrawala, JUPHS. XIV, Pt. 2, pp. 134-135.

Lindsay, Benjamin—Law. In No. 1455, pp. 107-137. [1439

An attempt to trace the influence of English rule upon the legal institutions of India.

Loewenstein, John—The Swastika: Its History and Meaning. *Man*, XLI, pp. 49-55, 1 plate and illus. [1440

The remarkable discoveries of archæological research during recent decades, which have revolutionised our knowledge, in particular of the civilisation of the Ancient Orient and India, throw new light on the problem of the origin and meaning of the *Swastika*.

Majumdar, Jatindra Kumar, *Ed.*—Raja Rammohun Roy and Progressive Movements in India: A Selection from Records. Vol. III, (1775-1845). British India Press, Calcutta, 1941. [1441

Information about the manifold national movements of the Raja—religious, moral, social, educational, political, judicial, economic and administrative.

Vol. I (1791—1830) was published in 1938, and Vol. II (1803 1859) in 1939.

Mehta, C. C.—Hindustanno Itihas (Gujarati text). Crown 16mo. pp. 396. Oxford University Press, 1941. [1442

General history of India.

Menon, T. Sudhakara—Our Iron Industry. *BRVRI.* IX, Pt. 1, pp. 11-14. [1443

A brief sketch of the industry followed from very ancient times. The industry is referred to in the *Manusmṛti*, Matsya Purāṇa and other ancient literature.

Mirashi, V. V.—Tritasaurya, In No. 1434, pp. 290–293. [1444

Discusses the word Tritasaurya which occurs in the Ratanpur inscription, as the name of the country from which Kalingaraja proceeded to conquer Dakṣiṇa Kosala.

Misra, Padma—Vāhīka and Bāhlīka. *IC.* VIII, Pt. 1, pp. 85–89. [1445

Vāhıka as the name of a country and of a people is generally found in Sanskrit literature. The late Dr. K. P. Jayaswal identifies it with Sind. The author does not agree with Jayaswal. Concludes that Vāhīka was an earlier name of the Punjab, as it is mentioned not only by Pāṇini but also in such an early work as the Śatapāṭha Brāhmaṇa. After some time it became confounded with Bāhlıka from the occupation of the Punjab by the Kuṣāṇas, who had originally emigrated from Balkh. The two names were interchangeable, for some time, as both are found in the *Mahābhārata*, but later on Vāhıka was completely replaced by Bāhlıka, which alone is to be found in the *Rāmāyaṇa* and the Purāṇas.

Misra, S. C.—[Pre-Buddhist India]. by Ratilal N. Metha. Bombay, 1939. See *ABIHI.* II, No. 262. [1446

The book is a valuable and comprehensive commentary on the materials in the Jatakas and will be helpful to all students of the subject particularly to those who would study it and check up the information in the light of other sources exactly here that both the merit and shortcoming of the book come into view. The author himself puts it in his preface that he had considerable doubts in his mind regarding the appropriateness of the title he chose for his subject, namely Pre-Buddhist India, as the word being based entirely on the Jatakas, he was treading on uncertain grounds. But there is something more. It is not only the uncertainty of the Jataka stories that is to be kept in view, but also the very fact that they are folklore and hence in many instances contain a mixture of facts and fancies which can never be adequately understood without reference to other more formal sources". *JBORS. XXVII, pp. 279–282.*

Mitra, Kalipada—Confession of Two Mutineers. *BPP.* LXI, pp. 38–45. [1447

Gives an account of meeting of two companies of the 8th Regiment Native Infantry at Hazaribagh in 1857.

Mookerjee, Dhirendranath–The Contemporaneity of Samudragupta, and Augustus Caesar of Rome. *ABORI.* XXII, Pts. 3–4, pp. 264–271. [1448

Discusses the identity of the various Indian monarchs named by Greek writers, and concludes that, most of the mighty Gupta monarchs,

Candragupta Vikramaditya, Samudragupta Parakrama or Krtānta-Paraśu, Kumaragupta and Skandagupta, were known to the Greek and Roman writers of the 1st and 2nd century A. D. This, he says, points unmistakably that the Guptas flourished from the 1st century B. C., of whom Samudragupta Parakrama or Kṛtānta-Paraśu, a mighty monarch, was contemporary of Augustus Caesar of Rome, and as the Greek and Roman writers of the 1st and 2nd century A. D., and downwards mention Samudragupta Parakrama mistakenly in place of the name of Bindusara the Maurya monarch Candragupta's son there remains now not a shadow of doubt that Candragupta I Vikramaditya began to rule from 58 B. C., and he was the originator of the Vikrama Era.

Muni, Kantisarji—Palanpur no Sankshipta Itihas (Gujarati text). *SFGST.* VI, Pt. 3, pp, 325-344. [1449

Throws light on the history of Palampur based on unpublished manuscripts and literature available in Jain sources.

Nadkarni, S. D.—Rāma-Rājya. pp. 128. The Rationalist Association of India, 41, Queen's Road, Bombay, 1941. [1450

This book was first published in 1932. This is the second edition. The author appraises the age of Rāma. The denunciation of Rāma and of the past ages is too strong and too insympathetic.

Natha, Agarchand—Shabdāṇka arthāt Samkhyā Suchak Shabda Saṇkét. (Hindi text). *NPP.* XLVI, Pt, 2, pp. 113-134. [1451

Explains the symbolic expressions, words, and letters in Sanskrit and other Indian languages and literature, that stand for dates, names of persons and places. There are large number of variations of chronograms found in Indian literature. The writer gives large number of illustrations from different sources.

Newton, A. P.—A Hundred Years of the British Empire. Duckworth, London. [1452

"Prof. A. P. Newton has set out to write a straightforward historical narrative for the intelligent general reader. The arrangement is based upon a threefold division into self-governing dominions, dependencies, and India. . . . The exposition is clear and interesting, the interpretation orthodox in its political stand-point but modern in its historical judgments." *EHR. LVI, (Oct. 1941) pp. 676-677.*

Oldham, C. E. A. W—[Studies in Indo-Muslim History] by S. N. Hodiwala, Bombay, 1939. See *ABIHI*. II, No. 1103. [1453

"The eight volumes of that monumental work, *History of India as told by its own historians*, completed about sixty years ago, had attained a well-deserved reputation as indispensable to all serious students of Indo-Muslim history. Since it was compiled, however, many new sources of information have come to light, and scholars have from time to time drawn attention to defects, largely inseparable from a pioneer work of such magnitude. Professor Hodivala, by making a close and systematic study of these volumes, along with relevant original texts, inscriptions, and other data, has been able to suggest an enormous number of correction of interpretation and reading, as well as of identification of persons and places named, thus elucidating a very large number of obscure passages hitherto unexplained or erroneously interpreted. Another useful, though toilsome, task undertaken has been to establish the chronology, where variously recorded, by means of the week-day test, where this could be applied." *JRAS. 1941, pp. 78 80.*

O'Malley, L. S. S. *Ed.*—Modern India and the West. A Study of the Interaction of their Civilisations. With a foreword by the Lord Meston. 8½″ × 5½″, pp viii + 834. Oxford University Press, London, 1941. [1454

"A survey to which seventeen British and Indian writers have contributed, giving a synopsis of the nature, extent and effects of the influence which western civilisation has had upon the life and thought of India since the beginning of the sixteenth century, to show what have been the reaction of different classes at different times, and how they have been expressed in word and deed, and to trace the far smaller influence which India has had upon the West. Apart from the editor's share, a conspectus admirably written, of the whole Indian situation, there are a number of special chapters in which the various channels through which the stream of western influence flows are separately traced in considerable detail." *LOL. LII, Pt. 4, pp. 90.*

——— The Historical Background. In No. 1454, pp. 1–43. [1455

A broad outline of Indian history.

——— Mechanism and Transport. In No. 1454, pp. 221–257. [1456

History of printing and journalism in India. Steam-driven machinery steam navigation, post, telegraph and the railway. Road development, artificial irrigation, development aviation, radio and films.

O'Malley, L. S. S.—The Impact of European Civilisation. In No. 1455, pp. 44–106. [1457

Portuguese proseltization in India and introduction of European civilisation. The English judicial system; the reaction; western education; introduction of printing; Raja Ram Mohan Roy's influence; abolition of suttee; abolition of slavery; Political, social and economic changes; improvement of communications and uplift of women.

Ozarkar, Bal—Panch Kanya (Marathi text). Crown 8vo. pp. 44, New Bharat Printing Press, Bombay, 1941. [1458

Sketches of five great women of Indian mythology.

Padmanabhachari, T. R.—Games, Sports and Pastimes in Prehistoric India. *MII.* XXI, pp. 127–146. [1459

Parameswar, K S.—India as a Maritime Power. *IR.* Vol. 42, pp. 162–165. [1460

Shows that ancient India did really take to water and made the best possible use of the geographical position. Ends by describing the fleet of Shivaji.

Pillai, R. P. Sethu—Kambar and Kacciyappar. *AOR.* VI, Pt. 2, pp. 1–25. [1461

Pinkham, Milfred Worth—Woman in the Sacred Scripture of Hinduism. pp. xii + 239. Columbia University Press, New York, 1941. [1462

"In the opening paragraphs of her preface, Dr. Pinkham makes it quite clear that she herself is not clear as to the purpose of her book. Further perusal of the pages do not help the reader to make any decision for herself. In the lines quoted above there is more than a suggestion that the volume is intended as a sort of inspirational hand book for Hindu women, as 'material in order to test and evaluate..', but it is difficult to believe that this is a serious intention, for the questions are all from English translations and provide neither a comprehensive list or references, nor sufficient context to be very useful".

Jean Wilson Kennedy, JAOC. Vol. 61, p. 195.

Powell-Price, J. C.—Note on the River Sindu of the *Malavikagnimitra.* *JUPHS.* XIV, Pt. 2 pp. 125 127. [1463

Does not agree with B. S. Upadhya in several matters given in *JUPHS.* XIV, Pt. 1, pp. 9-20.

Prasad, Bisheaswar—The Origins of Provincial Autonomy. Being the History of the Relations between the Central Government and the Provincial Governments in British India from 1860–1919. 8½" × 5¼", pp. iii + 128. Kitabistan, Allahabad, 1941. [1464

A history of the relations between the Central Government and the Provincial Government from 1861 to the Montagu-Chelmsford Reforms of 1919. The author traces, by reference to copious and authentic documentary evidence, the steps by which the provinces which were once in a position of utter subordination to the Central gradually came to occupy a position of limited autonomy prior to the Act of 1935.

Pusalkar, A. D.—Signed Arrows: A Note. *NIA.* III, pp. 414. [1465

Points out the mention of names on arrows referred to in *Pañcarātra* and in *Abhiṣeka.*

Ramaswami, K. V.—Ancient Indian Republics. *IR.* Vol. 42, pp. 421-422. [1466

Points out some of the city-states which existed in ancient India; these were the samghas forming a type remarkably analogous to the city-states of Greece and Italy.

Ramsden, E. H.—The Halo: A Further Enquiry into its Origin. *BM.* LXXVII, pp. 123-131, 1 plate, 2 illus. [1467

Inquires into the origin of the halo which is common on the coinage of the Guptas, where it is found in conjunction with a Parthian motif. Concludes that the Halo of Buddhist and Christian art is not a symbol of doubtful origin and meaningless value, but a specific attribute of kingly glory.

Rao, P. Kodanda—[The Viceroy and Governor-General of India], by A. B. Rudra. See *ABIHI.* III, No. 1860. [1468

" The office of the Viceroy and Governor-General of India has no precedents or parallels; it is unique. Its occupant combines in himself the status and functions of the King, the Prime Minister and the Civil Servant. He has the status and immunity from criticism of the King, the responsibility and power of the Prime Minister and the duty of the Civil Servant to carry out orders of the Secretary of State. He is, like the President of the United States of America, not responsible to the Legislature, but, unlike him, can legislate without its consent. He is like himself and like nothing else ". *TMR. LXX, p. 278.*

Raychaudhuri, Hemachandra—The Tapestry of Ancient Indian History. *IC.* VIII, Pt. 1, pp. 9-21. [1469

Presidential address (Section I), delivered at the Indian History Congress, Fifth Session, Hyderabad, December. 1941.

Recounts briefly the progress of the study of history in all its phases.

Raychaudhuri, S. P.—A Short Account of the Agricultural Methods Practised in Ancient India. *SC.* VII, pp. 10–17. [1470

An account of the agricultural methods employed in prehistoric India is obtained mainly by archaeological evidences, whilst the account of the times of early Indo-Aryans and the Buddhist and Hindu Kings are obtained from early vedic and post-Vedic literature.

Rawlinson, H. G.—The History of the 3rd Battalion, 7th Rajput Regiment (Duke of Connaught's own), pp. 324. Oxford University Press, 1941. [1471

"The volume is very well produced, adequately supplied with maps, and the story is clearly told, if rather fuller accounts of some of the Sikh war battles would have been helpful. An interesting appendix on uniforms is contributed by the regiment's Colonel, Lt.-General Sir, A. Bingley". *EHR. LVI, (Oct. 1941), p. 676.*

Regmi, D. R.—How Drink Developed in India: Liquor Control of the 19th Century. *NR* XIV, pp. 40–53. [1472

Discusses the use of drink from the Vedic time, and concludes that the British Policy of excise administration was solely responsible for, the unprecedented rise of drink in India during the 19th century.

Sabnis, R. S. K. G.—Find of the Tomb of Ramachandrapanta Amatya. (Marathi Text). *BISMQ* XXII, Pt. 1, pp. 7–9. [1473

The spot was unknown till now; recently on the Panhala Fort in course of some repairs to the Rama Temple owned by the descendants of Ramachandrapanta, two tombs were discovered, one of which bears the inscription Sri Ramachandra Nilakantha, which the author identifies as that of Ramachandrapanta Amatya.

Sankalia, H. D.—Parasika and Simhala. *BDCRI.* II, Pts. 3–4, pp. 401–404. [1474

Does not agree with the Baroda Archaeological Department with the identification of *Parasika* with Parsis and *Simhala* with the Island of Ceylon. Discusses the question and leaves the matter unsolved.

Sankar, K. G.—The Hun Invasion of Hindusthan. *NIA.* IV, Pt. 1, pp. 36–43. [1475

Attempts to discover the nucleus of facts underlying the myth of the Hun invasion of Hindustan. Concludes that the Huns invaded Hindustan in Gupta year 136, but were decisively defeated by Skandagupta, and that Toramāṇa and Mihirakula were not Huns but Parthians or Kṣatriyas.

Sarkar, Jagadish Narayan—Administration Interference in the Saltpetre Trade of India in the Seventeenth Century. *JIH.* XX, pp. 31-48, after p. 136 of the original paging. [1476

A study of the nature and the extent of the interference in saltpetre trade, and shows that Gujarat in the middle of the 17th century was the scene of numerous administrative scandals.

Sastri, K. A. Nilakanta—Caturmahadvipas. *JIH.* XX, Pt. 1, pp. 61-64. [1477

Discusses the passage relating to the four islands making up the world which occurs at the end of chapter 41 of the *Vāyu Purāṇa.*

Sastri, K.S. Ramaswami—The Evolution of Indian Mysticism. *AP.* XII, Pt. I—What is Mysticism, pp. 243-247; Pt. II—The Way of the Mystic, pp. 310-315; Pt. III—Mysticism and Science, pp. 354-356; Pt. IV—Mysticism Outside India, pp. 410-413; Pt. V—Early Indian Mysticism, pp. 458—460; Pt. VI—North Indian Hindu Mysticism in the Middle Ages, pp. 520-524; Pt. VII—North Indian Mysticism in the Middle Ages: Sufism, pp. 561-565. [1478

Sastri, P. P.—Subrahmanya—Problems of Identity. Viśvarūpa, the Author of Bālakrīḍa and Viśvarūpācārya alias Sureśvarācārya. In No. 1434, pp. 405-407. [1479

Does not agree with the fairly established fact that the Viśvarūpa of the *Bālakrīḍa* lived and died as a Gṛhastha and he was no other than the famous Bhavabhūti, a fact corroborated by the author of the *Vacanamālā*, and that the famous Vārttikakāra-Sureśvara was known also between the 8th and 14th centuries as Viśvarūpācārya his Sannyāsa name, his Gṛhasta name being Maṇḍanamiśra.

Sastri. Sripada Lakshmipathi-Grantha Samskaramu (Editing of Ancient Works). *AOR.* V, Pt. 2, (Telugu text). [1480

An attempt to explain the difficulties, an editor has to face in trying to restore the original text of a work, with apt illustration from *Kumara Sambhava* which is being edited by Telugu Department of the University of Madras.

Sastri, V. S.—Sripatisaddhati, with an English Translation, notes and sample horoscope, pp. 183, Bangalore, 1941 (?) [1481

Sathianathaier, R.—A College Text-Book of Indian History. Vol. II. India from A.D. 1200 to 1700, Rochouse & Sons, Calcutta, 1941. [1482

Scott, George Ryley—Phallic Worship: A History of Sex and Sex Rites in Relation to the Religions of all Races from Antiquity to the Present day 8½" × 5¾", pp. xvii + 299, 17 plates. Privately printed for subscribers only by T. Werner Lawrie, Cobhan House, 24/26, Black Friars Lane, London, 1941. [1483

Treats with the nature and evolution of phallic worship and the diffusion of phallic worship and the character of its ceremonies and symbolism. Chapter XI treats with the Phallic gods of India; the religion of the Hindus; the origin of Hindu phallicism; lingam *versus* yoni; the nature of the Hindu phallic emblems; the rites of Hindu phallicism and modern Hindu phallic worship.

Sen, Surendra Nath—Survival of some Asokan Forms in Seventeenth Century Bengali. In No. 1434, pp. 417–419. [1484

Points out briefly the nature of a Bengali work by Dom Antonio do Rozario who was a Bengali prince, a son of the king of Bhusna; he was carried away by the Magh pirates of Arakan and sold into slavery. A Portuguese missionary rescued him from his fate and taught him the tenets of Christianity. Antonio returned home and preached Christianity to his countrymen. He compiled a dialogue in Bengali, entitled *Arguments Disputoe sobre a Ley*, which is the subject of the writer's study.

—— The Modern Age in India. *CR.* LXXVIII, pp. 92–101. [1485

Presidential address, Modern History Section, India History Congress, Lahore, 1940.

After a brief survey of the unity of history, the writer concludes: " The History of modern India has yet to be written. To outsiders India is a land of complexities and contradictions. Her culture has never been exclusive, her civilisation has never been aggressive, her conservation has always been tampered with a toleration all her own. Reverence for the old has never degenerated here to aversion of the new. Assimilation and not annihilation has been her racial policy. It is the future historian to say whether India has been true to herself in the commercial clashes and racial conflicts of the last two centuries. It will be our task to bring together and preserve for the future generations this rightful heritage, the raw materials of Modern history. It will be our duty to rescue from decay and dissolution these indigenous records on which Modern Indian History must be based. It will be our care to rouse the public conscience and to persuade the custodians of the public purse to do their duty by the archives in India, public and private ".

Sen, Surendra Nath—"Steam" Johnson. *BPP.* LX, pp. 6-18. [1486

Narrates the story of James Henry Johnson who did more than any of his contemporaries to popularise steam navigation in India.

This article is also published in *Proceedings of Meetings: Indian History Records Commission,* Vol. XVI (1940). See *ABIHI.* III, No. 1879.

Seth, H. C.—Identification of Parvataka and Porus. *IHQ.* XVII, pp. 172-179. [1487

Discusses identity of Parvataka or Parvateśvara of the drama *Mudrārākṣasa,* and is convinced that Parvataka is Porus of the Greek historians.

Shah, Tribhuvandas, L.—Ancient India from 900 B. C. to 100 A. D. Vol. IV, 8½"×6½", pp. 20+468, 18 plates. Shashikant & Co, Baroda, 1941. [1488

New theories, said to substantiate with facts and figures from coins, inscriptions and authoritative writers. Begins from the Kuṣāṇas and ends with the Śatavāhanas.

——— Prachin Bharatvarsha. Part 5 (Gujarathi text). Crown 8vo. pp. 432. Shashikant, Baroda, 1941. [1489

History of ancient India based on inscriptions, coins and legends.

Shahstri, D. K.—Parishad Pramukhonan Bhashona, (Gujarati text). Gujarati Sahitya Parishad Office, Andheri, Bombay, 1941. [1490

Speeches and brief life-sketches of the Presidents of the different sessions of the conference, since its commencement in 1905. A collection of literary information and research.

Sharma, Shriram—A Contemporary Account of Sultan Mahmud's Indian Expeditions. *JAHRI.* I, Pts. 2-3, pp. 127-165. [1491

English translation from the Arabic narrative of Utbi's account of Sultan Mahmud's raids into various parts of Northern India.

———. A Plea for a study of Local Records and Traditions. In No. 1222, pp. 99-102. [1492

Pleads for the study and collection of sources of history, particularly of social history, and the local traditions recorded or unrecorded.

Sherwani, H. K.—"Gangū Bahmanī". *JIH.* XX, Pt. 1, pp. 95-99. [1493

Discusses the term "Gangū Bahmanī" described by Ferishta as the sobriquet of the first Bahmani sovereign. Concludes that the word Bahmanī has absolutely no connection with the Brahmans. It only reminded the king of his Zoroastrian origin, which the wise genealogists connected with Bahman and Isfandar.

Singh, Ramadhani—Yaudheya gana ka Itihas (Hindi text). *VBQ.* June, 1941, p. 640. [1494

Discusses in brief the growth and location of the Yaudheya republic. A study based on Sanskrit literature and coins.

Sircar, Dines Chandra—The Chain of Justice. *IC.* VII, pp. 364-365. [1495

Points out that the Indo-Chinese contemporary of Jehangir also adopted the practice of hanging bell to attract his notice when some injustice was done in the kingdom, as did Jehangir at Agra. See interesting note on this matter by H. C. Raychaudhuri in *IC.* VII, pp. 1-2. (See *ABIHI.* III, No. 1854).

——— An Account of the Fifty-six Countries in and on the Borders of India. *IC.* VIII, Pt. 1, pp. 33-64. [1496

Gives a reading of the MS. entitled *Ṣaṭpañcāśad-deśa-vibhāga,* and tries to identify the countries mentioned therein.

Srinivasacharyar, C. S.—[Calendar of Persian Correspondence]. Ed. by S. N. Sen, Imperial Records Department, Calcutta, 1940. See *ANIHI.* III, No. 1786. [1497

"This volume presents the crowded canvas of Indian historical personages and doings in the year 1785-7, and forms the seventh of the series. In these three fateful years there happened much for the deeping tragedy of the reign of Emperor Shah Alam who was forced into the humiliation of submitting to unscrupulous adventurers and of requesting an English captain to restore peace in his very capital and palace. The Nawab Vazir of Oudh had also been reduced in status by the grim reality of British protection which he so needed and for which he had to submit to additional and exacting financial burdens. The Nawab of Bengal was equally a puppet and left miserably poor. The Nawab of Arcot was allowed to gamble with the revenue of Tanjore by an unscrupulous Madras Council. It was only Tippu Sultan and the Marathas who had some reality of power; and it is well that Mahadaji Scindhia was firmly rooted in his alliance with the English. All these made obvious the predominant political position acquired by the Company. Most princes were reconciled to their lot and the only one who did not accept the inevitable was soon to be

humbled......All these commendable features, along with the brilliant introduction, should enhance the solid reputation for a scholarship enjoyed by the Editor, Dr. S. N. Sen, who has completed the preparation and the bringing out of this volume in the short period of two years". *JIH. XX, pp. 222-223.*

Srinivasan, V.—Medical Men in Modern Indian History. *IR.* Vol. 42. pp. 487–488. [1498

Shows how European medical men arrived in the Court of the Mughal.

Stoll, Dennis — Musical Instruments and Mythology in Southern India. *AR.* Vol. 37, No. 132, pp. 817–823. [1499

The writer tells of his experience in an old peasant's hut, and the music he heard the peasant play on his bamboo flute.

Tamaskar, G. D.—Some Observations on Kauṭilya's Measure of Time. In No. 1434, pp. 492–505. [1500

A study of time measure adopted in Kauṭilya's time.

Tampy, K. P. Padmanabhan — Velakali. *ER.* LXVII, pp. 320–322. [1501

Describes the entertainment, a "Scientific and technical war dance peculiar to Travancore". The *Velakali* actors represent the hundred and one *Kauravas*, the enemies of the five Pandava brothers in the *Mahabharata.*

Topa, Ishwara—The Minister as A King-Maker. A Study in Kauṭilya's views and ways on the basis of his Arthaśāstra. With a foreword by the Rt. Hon'ble Sir Akbar Hydari. 7¼″ × 5″, pp. vi + 162. Kitabistan, Allahabad, 1941. [1502

"This book contains three chapters. The first is on Fundamentals. It is well said that Kauṭilya philosophy of activism is nothing but a forceful attempt at the culturisation of man and society in all its manifold activities. The objective of *daṇḍanīti* or science of government is said to be *lokayātrā* or the progress and welfare of the world. The second chapter is a study of Kingship. In the Kauṭilyan politics there is no nominal king. His is a dynasty personality shaped by laws or discipline. He should feel that in the happiness of his subjects his happiness is truly laid. The Vijigīṣu occupies the central place in the Kauṭilyan scheme of kings......The last chapter is on State...... The book is well written and adds to the existing literature on the subject". *V. R. R. Dikshitar, JIH. XX, pp. 339-340.*

Upadhya, Bhagwat Saran—Sabera. (Hindi text). pp. 170. Sarasvati Mandir, Benares, 1941 (?). [1503

Series of short historical stories giving the picture of the civilisation and culture on India from the pre-Vedic times to the present day.

——— The River Sindhu of the Mālavikāgnimitra *JUPHS.* XIV. Pt. 1, pp 9-20. [1504

Identifies the river Sindhu of Kālidāsa's *Mālavikāgnimitra,* and indicates incidentally, the north-western frontier of the Sunga empire. The discussion is not free from difficulties and it incidentally brings to the fore some very important points. There is an important section of the *Early History of India* devoted by Dr. Vincent Smith to a discussion of the invasion of Manander on India of which several incidents and conclusions, which the writer indicates as unfounded and mistaken.

——— On the River Sindhu of the Mālavikāgnimitra. *JBHU.* VI, pp. 171-179. [1505

Meets the criticism of Mr. J. C. Powell-Price of the writer's article in the *JUPHS,* XIV, and shows that the Sindus of the *Mālavikāgnimitra* is the Indus.

Vira, Raghu—Our Ancient Institutions. *IR.* Vol. 42, pp. 6-8. [1506

Pilgrimage is considered as one of the many Institutions of Ancient India. Mentions the purposes which the pilgrimages served.

Vyas, D. G.—Gujarati Sahitya Parishad Sammelan, Chaudmun Adhiveshan, Kala Vibhagna Pramukhnun Bhashan. (Gujarati text). Demy 8vo. pp. 19, Shāhank Press, Bombay, 1941. [1507

Presidential address of the Art Section of the 14th Session of the Gujarati Literary Conference.

Wadia, Sophia—Preparation for Citizenship, Foreword by Rabindranath Tagore, 7¼" × 4¾", pp. xii + 72. International Book House, Bombay, 1941. [1508

This is a reprint of a series of three Mysore University Extension Lectures delivered in September 1937. Mrs. Wadia's theme is that democracy is essentially a spiritual principle, in keeping with the ideas of ancient India and based on the teachings of the *Gītā* and the *Upaniṣads.* She believes that the failure of democracy in the West was the result of its materialistic foundation and proceeds to show how India can make a contribution to humanity by revived and practising spiritual democracy, which she translates as *Sva Rāj* or rule of the Self." *L. Pereira, NR. XIV, p. 438.*

Wordsworth, W. C.—The Press. In No. 1455, pp. 188–220. [1509

Introduction of Printing-Press in India and its subsequent development.

Yazdani, G.—Indian History Congress, Fourth Session, 1940, Lahore. Section of Archæology: Presidential Address. 9½″ × 6½″, pp. 23. Government Central Press, Hyderabad, 1941. [1510

Advance copy of the Presidential Address at the Section of Archæology, Indian History Congress, Fourth Session, held at Lahore in 1940.

Divided into two parts. The first part deals with Sir Leonard Wooly's Report, which has placed a stigma on the talents of the officers of the Archæological Department of the Government of India. The Second part describes briefly the work which the Archæological Department of the Hyderabad State is carrying out in the exploration and study of the Pre-historic and Proto-historic antiquities.

——— All-India Oriental Conference, Eleventh Session, 1941. 9½″ × 6½″, pp. 32. Government Central Press, Hyderabad, 1941. [1511

Advance copy of the Presidential Address at the All-India Oriental Conference, read on 20th December, 1941. Reviews the situation of Oriental Studies; progress of archaeology in India and proposes a scheme for the establishment of a permanent office, including the publication of an Annual Bibliography.

Zutshi, C. N.—Elephants in Indian History. *IR.* Vol. 42, pp. 157–160. [1512

Narrates the use of the elephants in India and its importance in Indian history, from the Vedic period.

SECTION II

FURTHER INDIA AND INDONESIA

Further India

Burma and Ceylon

Abaninadranath, Vidyalamkar—Ceylon and India (Hindi text). *VBQ.* Aug. 1941, p. 182. [1513

A bird's Eye view of the relations existing between India and Ceylon from the earliest times to the present.

Arthavaikar, M. B.—Ceylon. pp. 130. Crown. Devanarayana S. Devendra, Bombay, 1941. [1514

A brief historical sketch of the Vedic Aryan Race known as the Sinhalese of Ceylon, from 600 B. C., to the present day.

Christian, John L.—Anglo-French Rivalry in Southern Asia: Its Historical Geography and Diplomatic Climate. *GR.* XXXI, Pt. 2, pp. 272-282, 1 sketch map. [1515

Deals with the beginnings of French and British interests in Burma, Indonesia and Thailand; the Indo-China Peninsula, Garnier's Expedition; the Sladen and Browne expeditions, Government of India's lack of interest,; British annexation of Upper Burma and the later rivalries.

Dharmabala, Devamitha—The Works of Sinhalese Scholars. See No. 199.

Motwani, Kemal—University of Ceylon. pp. 51. Adyar. Madras, 1941. [1516

Hints upon many an important phase of University education in general and that in the East in particular. The inseparable bond of Ceylon with India has been stressed.

Paranavitana, S.—Art of Ancient Ceylon. *NR.* XIII, pp. 185-195. [1517

Describes briefly some of the Buddhist temples and sculpture of Ceylon.

Ray, Nihar-Ranjan—Theravāda Buddhism in Burma: From the Introduction of Theravāda Buddhism in Pagan in 1057 to the Fall of the Pagan Dynasty, *c.* 1287 A. D. [1518

Gives a broad survey of sources and source-material; the early phase and the work of Shin Arahan; Mramma Samgha and Sihala samga, and the monastic scholarship. Tells the story from the events of the sack of Thaton and the eventual introduction of Theravada Buddhism into Pagan.

Saletore, B. A.—[The Early History of Ceylon or the Indian Period, of Ceylon History] by G. C. Memdes, Calcutta, 1940 (?) [1519

"It starts with the legendary period of Vijaya's landing, as given in the *Mahavamsa*, and passing through the ancient period when the beginnings of the history of Ceylon depended on events that took place in India (p. 20), the early mediaeval period (A. D. 362–A. D. 1017), it reaches the Polannaruva period (A. D. 1017–A. D. 1235), and concludes with an account of the Drift to the South-west (A.D. 1235–A.D. 1509), when the Portuguese arrived in Ceylon. Four Appendices, twenty illustrations, and eleven maps add to the value of the work".

JBHS. VI, pp. 129–132.

Sorata, W.—How did the Ancient Sinhalese Protect High Buildings Against Lightning? *M.-B.* Vol. 49, No. 3, pp. 86–89. [1520

Says, they placed iron in the vicinity.

Stewart, J. A.—[Inscriptions of Burma] London, 1939. See *ABIHI.* II, No. 141. [1521

"The great majority of the inscriptions are in Burmese......the Mon inscriptions, deciphered and translated by Dr. C. Otto Blagden and Mr. Ch. Duroiselle in the *Epigraphia Birmanica*, have been excluded. All are of linguistic value as documents in Old Burmese and many are also of historical value". *JRAS. 1941, pp. 74–75.*

Thailand

Bidya (Prince)—Sebhā Recitation and the Story of Khun Phan. *JTRS.* XXXIII, Pt. 1, pp. 1–22. [1522

Sebhā recitation is a form of entertainment without the glamour of a *khōn* or *lacon*. The author shows that Sebhā differs from other forms of rhyming. Deals also with Sebhā entertainment and its historical back-ground, and tells the story of Khun Chāng Khan Phan.

Burnay, Jean — Notes Biographiques sur Mgr. Britgot. (French text). *JTRS.* XXXIII, Pt. 1. pp. 67–74. [1523

Biographical notes of Mgr. Brigot, a missionary of Siam.

——— A-Propos de L'auteur de la Recension Bradley de la Grande, (French text). *JTRS.* XXXIII, Pt. 2, pp. 137–141. [1524

Campos, J. de—The Origin of the Tical. *JTRS.* XXXIII, Pt. 2, pp. 119–135. [1525

The term *tical* still in use in Thailand to designate the Thai unit of currency *baht* is connected with Peguan *tical* which again is an adaptation of the Indian term *ṭanka* called *ṭaka* in Bengal.

Landon, Kenneth Perry—The Chinese in Thailand. A Report in the International Research Series of the Institute of Pacific Relations. Issued under the auspices of the Secretariat. 9″ × 5¾″, pp. xi + 310. Oxford University Press, London and New York, 1941. [1526

" Professor Landon's introductory chapter on historical and geographical aspects of Chinese immigration into Thailand, brings together a wealth of information not readily available elsewhere; and the book in its entirety is a significant and scholarly contribution to an understanding of population problem in Southern Asia ".

John L. Christian, GR. XXXI, pp. 695–696.

May, Reginald Le—Buddhist Art in Siam. *JTRS.* XXXIII, Pt. 2, pp. 151–161. [1527

Observations upon Professor Cœdis' review in *JTRS.* xxxi, (Dec. 1939). He does not agree with many of the professors' remarks.

Moulik, Monindramohan—The People and Politics of Thailand. *TMR.* LXIX, pp. 290–296, 23 illus. 1 sketch map. [1528

A short account of Siam and its people. The first contact of Siam with Europe dates back to 1511 when the Portuguese traders landed there.

Pendleton, Robert L.—Laterite and its Sculptural Uses in Thailand and Campodia. *GR.* XXXI, Pt. 2, pp. 177–202, 62 illus., 1 sketch map. [1529

The author believes that the art of quarrying laterite, as well as architectural forms and other cultural features, was brought to Farther India from India. The art of working laterite may have come directly, and also through the intermediate civilisation of Ceylon, Sumatra and Java. At any rate, the ancient ruins, largely built of laterite, which still stand in so many and widely scattered parts of Farther India, were built by different races from different regions.

Puri, Satyananda and Sarahiran C.—The Ramakirti. Birla Oriental Series. 8vo, pp. 142. Dharmashrama Press, Bangkok, 1940. [1530

Narration of the *Ramakirti*, without curtailing any of its peculiarities. Such a narration has been once before attempted by the late Monsieur René Nicholas of the Royal Pages College, Bangkok. It came out in *Extrême-Asie* Nos. 19, 21, 23, 29 and 25 in 1928. It was a shorter summary and was written in French under the title of *Le Rāmāyaṇa Siamois*.

Ratchathon, Phya Anuman—Explanation of the Funeral Customs (Thai text). 2 Vols. pp. 199. Bangkok, 1940. [1531

Many of the customs seem revolting and unwholesome, and are due to disappear.

Seidenfaden, Erik—The Name of Lopburi. *JTRS.* XXXIII, Pt. 2, pp. 147-148. [1532

A note discussing the original name of Lopburi, and suggests that, while in India Lavapuri has been changed to Lahore, in Thailand it has become Lopburi.

Thompson, Virginia—Thailand: The New Siam. 9½" × 6", pp. xxxii + 865, 1 map. Issued under the auspices of the Secretariat, Institute of Pacific Relations. International Research Series. Macmillan, New York, 1941. [1533

One of the great merits of this study is that it illuminates various obscure aspects of Siamese-British rivalry for the Malay Peninsula and the consequent loss of the rich States of Kelantan, Trengganu, Kedah and Perlis.

Indo-China

Seidenfaden, Erik—Cahiers de L'ecole Française d'Extreme-Orient. (French text). *JTRS.* XXXIII, Pt. 1, pp. 23-48. [1534

A useful summary, arranged according to countries, of the contents of the Cahiers Nos. 1-22 published by the French School of the Far East regarding the work of research and temple-restoration carried out by itself during 1934-1940.

Malaya

Cœdes, George—Talānai. *JGIS.* VIII, Pt. 1, pp. 61-62. [1535

Points out the word Talānai in the Buddha inscription at Grahi dated 1183 A. D., and the difficulties in identification of the personage who bore the name.

Sastri, K. A. Nilakanta—Recent Progress in Malayan Archaeology. *JGIS.* VIII, Pt. 1, pp. 1-16. [1536

A lengthy review of *Archaeolcgical Researches on Ancient Indian Colonisation in Malaya*, by Dr. Quaritch Wales (*JMBRAS*, 1940). Does not agree with Dr. Wales on many points, and especially on the location of the ancient Kadaram in Perak.

Sircar, Dines Chandra—Date of the Earliest Sanskrit Inscription of Campa. *IHQ.* XVII, pp. 107-110. [1537

A short study of the Vo-cañh inscription which is assigned by scholars on palaeographic grounds, to 2nd or 3rd century A. D. The writer is not convinced that the date of the inscription is earlier than the 4th century, A. D.

Thompson, Viginia—The Landward Side of Singapore. Pacific Affairs, Vol. 14, pp. 21-34. International Secretariat, Institute of Pacific Relations, New York, 1941. [1538

"At the time of writing it was under three flags, its political components British, Malaya and Burma, French Indo-china and the buffer state Thailand......The whole area, geographic and economic unit that it is, lacks a common purpose and ideas, both regionally and as individual nations." *GR. XXXI, p. 352.*

Winstedt, R. O.—A History of Malaya Literature. Singapore, 1940. [1539

——— The Elements of Malayan Civilisation. *AR.* Vol. 37, No. 130, pp. 349-353. [1540

A survey of anthropology, philology and ethnography of the Malay archipelago.

——— A Literary Device Common to Homer and the East. *JRAS.* (1941), Pt. 3, pp. 199-203. [1541

Refers to the Malay romance, the *Hikayat Indraputra* and finds a parallel in the third book of Homer's *Iliad*, and asks: "Is it perhaps possible that the literary device of iterated inquiry from a bystander as to the identity of warrior princes passing by has come to the Malay by way of Seleucia or Bactria from Homeric Greece?

Indonesia

Bake, A. A.— Ancient India's Influence on the Netherlands India. *HR.* LXXIV, pp. 300-303. [1542

A short study of ancient Indian colonisation of far away Javadvipa; the cultural goods bestowed upon its colonies, the survivals in distant places of India's spiritual heritage.

Berg, C. C.—Beschouwingen over de grondslagen der spelling. *TITLV.* LXXXI, Pt. 1, pp. 96–174. [1543

Borst, L.—Abdoelsmad. (Dutch text). *TITLV.* LXXXI, Pt. 1, pp. 65–73. [1544

Bosch, F. D. K.—De Inscriptie van Ligor, (Dutch text). *TITLV.* LXXXI, Pt. 1, pp. 26–38. [1545

Burger, P. Adolf—Manggaraise verhalen over het ontstaan van de rijst en de mais. (Dutch text). *TITLV.* LXXXI, Pt. 3, pp. 411–423. [1546

Crucq, K. C.—De Geschiedenis van het heilig kanon van Makassar. *TITLV.* LXXXI, Pt. 1, pp. 74–95. 1 illus. [1547

Dasgupta, S. N.—The Acquisition of Banca. *JUPHS.* XIV, Pt. 2, pp. 109–117. [1548

Narrates the circumstances under which the British acquired the Island of Banca.

Goris, R.—Enkele Historische en Sociolosche gegevens uit de Balische oorkonden, (Dutch text). *TITLV.* LXXXI, Pt. 3, pp. 279–294. [1549

Jaarboek, VIII—Koninklij Bataviaasch Genootschap van Kunsten En Wetenschappen, (Dutch text). 9¼″ × 6¼″, pp. 240, 38 plates. A. C. Nix & Co., Bandoeng, 1941. [1550

Le May, R.—[The Antiquities of Singasari.] by Jessy Blom, Leiden, 1939. See *ABIHI.* II, No. 1202. [1551

"Singasari was the capital of a kingdom in Eastern Java, which arose some considerable time after the disappearance or eclipse of the early Dieng plateau dynasties, and which itself was overthrown in 1292, to make way for the Majapahit dynasty......After an account of the temple now restored, and the images connected with it, the author discusses the known facts regarding the temples which have now vanished and endeavours, as far as possible, to reconstruct them."

JRAS, 1941, pp. 166–167.

Moens, J. L.—The Talking Tree. *TITLV.* LXXXI, Pt. 1, pp. 57–64. [1552

Discusses the legendary country where the talking trees grow. Identifies the tree as *Bruguiera gymnorhirza*, the fruit of which has a human shape, suspended by the hair, with arms and legs tightly stretched and therefore helplessly crying "wak-wak" when dropping, body first, into the mud as soon as they are fullgrown. The tree grows in Malaya, Sunda and Philippines.

Nag, Kalidas—[Dvipamaya Bharat (Bengali text).] by Suniti Kumar Chatterji, Calcutta, 1940. See *ABIHI.* III, No. 606. [1553

"The bulk of the book is naturally devoted to a graphic description of the Periplus of Bali. Many books have been published on that island, but I doubt if any one of them can stand comparison with Dr. Chatterji's work, in which we find the precision of an expert philologist combined with the profound sympathy of a humanist. The Hinduism of Bali has nowhere been analysed with greater understanding and thoroughness". *TMR. LXIX, p. 213.*

——— India and the Pacific World. With a Foreword by Ramananda Chatterji. $9\frac{3}{4}'' \times 7''$, pp. xiv+295, 1 plate. Book Company, Calcutta, 1941. [1554

"This book may be very properly called the "*Who's Who and What's What*" of Pacific Ethnology. As such it will surely prove to be a valuable guide to most of us blissfully ignorant of even the existence of the problems concerned". *Batakrishna Ghosh, IC. VIII, p. 117.*

"An honest attempt has been made to appraise the part played by the Man from India, from the prehistoric times right down to the glorious days of the Guptas and the T'angs and later, in helping the men of the Far East and other distant lands to come to the full height of their being. For this task, Dr. Nag, as it will be admitted by all those who know him and who will read this work, is eminently fitted ...We have thus in the present volume a unique study of the problem regarding the origin and development of civilised life among more than half of the human race which the author has written with enthusiasm which also infects his readers......The titles for the different chapters will indicate the scope of the work: The Pacific Basin—A Cultural Survey; Cultural Migrations in Oceania; Maori Land and Culture; The Polynesian World; Cultural Organisation of Hawaii; the Peoples and Cultures of the Philippines; India and the Archæology of Malaysia and Indonesia; Art and Archæology of Sumatra; Java in Asiatic History and Culture; China and the Dawn of Asiatic Culture; Problems of Chinese Art and Archæology; Buddhism and the Evolution of Chinese Art; Collections of Chinese Art and Archæology; Prehistoric Japan; Japanese Art and Religion in its various Periods; the National Art Treasures and Museums of Japan; Art and Archæology in Japan, Asiatic Back-ground and Pacific Civilisation and India. In addition to a narrative statement of the evolution of culture in these lands, the author has given a running survey of all that modern research and conservation have done to study and to preserve for posterity all the remains of civilisation so far available in these lands."

Suniti Kumar Chatterji, TMR. LXX, p. 381.

Poerbatjarka—Strophe 14 van de Sanskritzijde der Calcutta-oorkonde. *TITLV.* LXXXI, Pt. 3, pp. 424-437. [1555

Przyluski J.—The Shadow Theatre in Greater India and in Greece. *JGIS.* VIII, Pt. 2, pp. 83-91. [1556

An examination into Plato's Cave Allegory which he compares to the Javanese shadow play and describes how the shadow play may have originated in Java. Traces the history of shadow theatre and believes it to have been of Indian origin. The Javanese *Wayang* in its ancient form, the men could see the puppets while the women could only see the shadow.

Sarkar, Himansu Bhusan—Glimpses into the Hindu-Javanese Society. (From the middle of the seventh to the early part of the tenth century A. D.). *JGIS.* VIII, Pt. 2, pp. 104-115. [1557

In the first instalment, the writer deals with the cultural back-ground and the position of women. Against the cultural back-ground he shows the social life of the Hindu-Javanese population of Central Java. The position of women in the Central Javanese society, he says, was fairly high. The study is based on epigraphic and sculptural evidence.

Seidenfaden, Erik—Fairy Tales of Common Origin. *JTRS.* XXXIII, Pt. 2, pp. 143-145. [1558

The Fairy tale about Lazy-bones, how he captured the seven daughters of Indra by stealing their wings and tails when they came down from heaven to bathe in a sylvan pool; also how later on he forces them to come down at his beck and call by shooting arrows up into the heaven from his magic bow, and how all seven became his wives. The author points out, this tale is found also among the Melanesians living on the Bank's Island to the South-East of New Guinea, and tells the Malanesian version.

Soepomo, Raden—De Verhouding van individu en Gemeenschap in het Adatrecht. (Dutch text). 8vo. pp. 30, J. B. Wolters, Groningen, Batavia, 1941. [1559

Stutterheim, W. F.—Tjandi Djawi op een Relief? (Dutch text). *TITLV.* LXXXI, Pt. 1, pp. 1-25, 4 plates. [1560

Uhlenbeck, E. M.-Interessante Vertalingen. *TITLV.* LXXXI, Pt. 3, pp. 295-306. [1561

Van Beukering, J. A.—Een en ander over het tatousen bij de Mentaweiers. *TITLV*. LXXXI, Pt. 3, pp. 319–332, 7 plates, 1 sketch map. [1562

A study of tatooing in the Sumatra island.

Van Der Hoop, A. N. J. a Th.—Catalogus der Praehistorische Verzameling. (Koninklij Bataviaasch Genootschap Van Kunsten en Wetenschappen). 9½″ × 6″, pp. xxi + 400, 115 plates. A. C. Nix, Bandoeng, 1941. [1563

Catalogue of prehistoric collection of the Royal Batavian Society of Arts and Sciences.

——— Wenken bij de Vervaardiging van Kaarten voor Gebruik in Musea. (Dutch text). *TITLV*. LXXXI, Pt. 1, pp. 39–56, 6 plates. [1564

Van Wouden, F. A. E.—Mythen en Maatschappij in Boeol. (Dutch text). *TITLV*. LXXXI, Pt. 3, pp. 333–410. [1565

Vreede, F.—Hindu Tradition and Islamic Culture in Javanese Civilisation. *JUB*. IX, Pt. 4, pp. 127–136. [1566

Gives concrete examples to show what Hindu tradition and Islamic culture mean to a Javanese of the present day. Narrates a story of a great festival given at the Court of one of the Javanese Princes, ruling over the Centre of Java, from the *Wedding of Arjuna* a celebrated work of Javanese literature.

SECTION III

ADJOINING COUNTRIES

Afghanistan

Barger, Evert, and **Wright, Philip**—Excavations in Swat and Explorations in the Oxus Territories of Afghanistan. A Detailed Report of 1938 Expedition. Memoir of the Archæological Survey of India No. 64. 12½"×9½", pp. 67, 11 plates. Manager of Publications, Delhi, 1941. [1567

"Messrs. Evert Barger and Philip Wright have recorded a series of labours carried out from June to December 1938, which were mainly designed, as they modestly say, 'to pave the way for further British work on the Indian Frontier and beyond'. The field within their purview was the broad area between the Oxus and the Indus expedition was planned in order to find more light on its cultural and political history in the centuries following Alexander's invasion of India. Within this region two typical districts were studied, necessarily somewhat cursorily, namely the Swat Valley on the north-west of India and Afghan Turkistan in the Oxus Territories. In Swat, the ancient Suvastu, surface-surveys and excavations were made in the Barikot district at Kalungai, Kanjar, Kote, Gumbat, Amluk, Chinabara, Najigram, Abarchinar, Nawagai, Parrai, and Charbagh, yielding some interesting products of Gandhara art, among which may be specially mentioned the frieze with Hellenistic reliefs at Gumbat (p. 17). which, as the writers say, are 'fresh and striking examples of the copying of the Mediterranean motifs' (p. 36); some sculptures of Amluk representing a scene from the Buddha's life, and a head of the Buddha of rare type indicating contact between the school of Gandhara and Mathura; which may belong to the second or third century A.D., the schist lamp, with a Kharoshthi inscription, found at Chinabara (p. 23) and the good stucco heads from Abarchinar (p. 26). The inscription on the Abarchinar lamp, as given by Merrs Barger and Wright, contains the letters *agisala*; and it is very surprising that they have failed to recognise in this word the name of the craftsman Agisala (probably a Prakrit form of the Greek *Agesilaus*) which occurs on the famous casket found in Kanishka's monastery at Shahji-ki Dheri, Peshawar. *EHR. LVII, pp. 526–527.*

Gupta, H. R.—Some Observation on the Life and Letters of Mohan Lal Kasmerian. *CR.* LXXVIII, pp. 51–62. [1568

States briefly Mohan Lal's work at Kabul, his analysis of the situation at Kabul, securing heads of Afghan rebels, etc.

——— Timur Shah's Army in 1793. *JIH.* XX, Pt. 1, pp. 100–104. [1569

Reproduces what Ghulam Sarwar says about the army of Timur Shah of Afghanistan. Ghulam Sarwar's account was originally written in Persian. Its English translation from the Imperial Record Department, New Delhi has been used. The writer is reproducing the account corrects the misspelt names of persons and places.

Hackin, J.—Iranian Influence of Archæological Finds in Afghanistan. *ILQ.* XI, Pt. 2, pp. 86–87. [1570

A short review of Prof. Hakin's lecture in the Mazdazman Hall Bombay.

Maclagan, E. D.—[A History of Afghanistan,] by Sir Percy Sykes, London, 1940. See *ABIHI.* III, No. 2026. [1571

"As a mere chronicle the book is of marked importance, but it is much more than this and its value is enhanced by the distinctive personality of the writer. With many of the sites, incidents, and characters recorded he has had a personal connection and at a rough calculation there must be some fifty or sixty occasions on which he introduces personal recollections, which add greatly to the picturesqueness of the narrative". *JRAS. 1941, pp. 60-70.*

Marshall, John—[Recerches Archeologiques a Begram.] by J. Hackin, avec la colloboration de Madam J. R. Hackin, Paris, 1939. See *ABIHI.* II, No. 1260. [1572

"The author's object has been to put other archaeologists as soon as possible in possession of these supremely interesting materials, and he has done this in the most practical way by devoting the bulk of the two volumes to a detailed catalogue of the objects (numbering 365), illustrated by 238 first-rate photographs and other sketches, and by adding an illuminating chapter on the date, technique, provenance and artistic affinities of the more important finds."

Rawlinson H. G.—Excavations in Swat. *IAL.* XV, Pt. 2, pp. 83–85. [1573

A short note on the excavation. A review of *Excavations in Swat and Exploration in the Oxus Territories of Afghanistan.* Memoir of the Archaeological Survey of India No. 64.

Iran

Abdul-Ghani, Muhammad—Pre-Mughal Persian in Hindustan. pp. xliii + 505, 1 plate. The Allahabad Law Journal Press, Allahabad, 1941. [1574

A literary history of Persia from the Tahirids to the Tughlaqs from an extraordinary Indian point of view.

Agrawala, V. S.—Irāni Samrāt Dārā kā Susā se milā hua Silālékh. (Hindi text). *NPP.* XLUI, Pt. 2, pp. 97–112. [1575

An inscription of the Persian Emperor Darius from Susa. Gives the Hindi report of Darius published by various scholars, and useful information such as architectural details and the material utilised in the construction of the Palace at Susa, the Elamite capital. Also shows the similarity of the Persian words with the forms in Sanskrit language. Points out the importance of the inscriptions for the student of ancient Indian history.

Ali, Manzur *Ed.*—The Tazgira-E-Benazir (Persian text). Arabic-Persian Series Vol. I, pp. 154 + 12. Allahabad University, Allahabad, 1940. [1576

A memoir of Indian and Persian poets of 1200 A. D. by Mir Ghulam Ali, Iftkhar. While he utterly lacks the honest and sane standard of literary criticism and is full of sweet words of compliments for the poetic achievements of his teacher, Azad Bilgrami, he cannot brook a discardant note of criticism on the poetic flaw of the latter by Siyalkoti Mal, Warusta. The value of the work lies in its inclusion of notices on some of the hitherto unknown obscure poets, both Indian and Persian, who lived during the first seventy-two years of twelfth century of Hijra.

Bank, A.—A Plaque with the Image of Alexander the Great flying upwards (Russian text). *TOSHM.* III, pp. 181–194. [1577

Gives an interesting study of the myth, familiar to every student of the Shah-nama, about Kay-ka us flying to the sky with the help of eagles The motive is an ancient one, is usually associated with Alexander the Great, and its expression in painting is common in different Eastern and Western countries.

Batlivala, Shrab H.—A Note on the Mode of Salutation During Sasanian Period. *ILQ.* XII, Pt. 1, p. 41. [1578

A note giving the manner of salutation.

34

Benshahi, Ardsher *Ed.*—Sām Nāmah, Book II (Persian text). Demy 8vo., pp. 416, Pub.: Ed., Sultani Press, Bombay, 1941. [1579

Versified history of Sam Nariman, an ancient Iranian monarch, composed by Khwaja Kirmani who died after 1345 A. D.

Binyon, Laurence—Examples of Iranian Illustrated Manuscripts in the British Museum. *AR.* Vol. 37, No. 132, pp. 795–797. [1580

Describes three manuscripts and their illustrations.

Boveri, Margaret—Minaret and Pipe-Line. Demy 8vo. pp. 438. Translated from the German of Louisa Sieveking. Oxford University Press, 1941. [1581

A history of the past in this cradle of European culture. The summary of the records of Asia Minor, Persia and Turkey, are given in the first chapter.

David, H. S. — Some Remarkable Similarities Between Firdausi's "Shahnameh" and the Hebrew-Christian Scriptures, Part II. *ILQ.* XI, Pt. 4, pp. 236–243. [1582

In the Part I of this article the author has discussed the word *Havareno* and its origin. In the present article he examines the matter in detail, and concludes that basically the two concepts *Havareno* and *Ahura* are identical.

Day, Florence E.—A Review of "The Ceramic Arts". A History in *A Survey of Persian Art. AI.* VIII, pp. 13–48. [1583

A lengthy review pointing out several faults in *A Survey of Persian Art*, by A. U. Pope and P. Ackerman, London and New York, 1938–39.

——— A Review of "The Ceramic Art in Islamic Times: Dated Faience". *AI.* VIII, pp. 49–58. [1584

"The study of dated inscriptions is one of the essentials of any field of art history, particularly so in Islamic pottery, where not enough has been done in archæological excavations or in the finding of kilm wasters. These three types of evidence, together with literary accounts, form the foundations of sober historical research and do away with the uncertainty of merely subjective criticism and interpretation of style".

Dimand, Maurice S.—A Review of Sasanian and Islamic Metal work in *A Survey of Persian Art*, by A. U. Pope and P. Ackerman. *AI.* VIII, pp. 192–214, 6 plates. [1585

Points out the unsatisfactory portions in the work.

Elwell-Sutton, L. P.—Modern Iran. 9″ × 5½″, pp. xii + 234, 8 plates, 5 plans. George Routledge, London, 1941. [1586

"Here is an up-to-date book describing modern Iran. Beginning with a chapter descriptive of the country and the people to-day; the author then gives a brief history of Iran from the time of the ''Medes and Persians" to the rise and decline of Islam. A valuable chapter on Iran under the shadow of the West with the competing diplomatic and economic penetration of Britain, Russia and Germany leads to the Russian Invasion, the *coup d'etat* of 1921 and the new regime of Reza Shah Pahlavi, and the book concludes with a study of the economic foundation of modern Iran, its social and cultural progress, its foreign relations up to a month ago, and the probable developments of the present situation and Iran's place in the world".
LOL. LII, No. 4, p. 94.

Erdmann, Von Kurt—The Art of Carpet-Making in *A Survey of Persian Art.* Rezension (German text). *AI.* VIII, pp. 121–191, 19 plates. [1587

A review of *A Survey of Persian Art,* by A. U. Pope.

Field Henry—The Iranian Plateau Race. *ILQ.* XI, Pt. 2, pp. 88–96. [1588

A general survey of the evidence of early human migration from the plateau. General trend seems to be apparent the physical relationship of the peoples of South-western Asia to the inhabitants of Asia, Africa, and Europe appear to emerge.

Ghosh, Batakrishna—Iranian and Sanskrit. *IC.* VII, pp. 335–359. [1589

The Iranians, particularly the eastern Iranians whose ancient culture and language are represented by the Avesta, were in both these respects a sister tribe of the ancient Indo-Aryans. The writer here discusses the principal characteristics of the Iranian group as a whole as also those of its principal ancient dialects.

Godard, Andre—The Architecture of the Islamic Period. *A Survey of Persian Art.* Compte-Rendu. *AI.* VIII, pp. 3–12. [1590

Harrison, J. V.—Coastal Makran. *GJ.* XCVII, pp. 1–17, 4 plates, 1 sketch map. [1591

Description of the coast.

Herzfeld, Ernst E.—Irān in the Ancient East: Archæological Studies Presented in the Lowell Lectures at Boston. Royal 4to, pp. 374, 131 plates (8 in colour), 421 figs. Oxford University Press, London, 1941. [1592

Embodies the findings of many years of direct observation and study of the remains of successive phases of Iranian civilisation from pre-historic times to the Sasanian era.

Jamal-ud-Din—Divan Jamal-ud-Din Muhammad b. Abdal-Razzak Isfahani. With Commentary (Persian text). 8vo. pp. 503, Teheran, 1941. [1593

Khalkhali, S. Abdur-Rahim—Hafīz-Nāmā, (Persian text). 8½″ × 6″, pp. 110, 5 illus. Chapkhana-u-Majlis, Teheran, 1941. [1594

An account of the life and works of the well-known lyrical poet of Persia, Khwaja Shamsu'd-Dīn Muḥammad, of Shirāz, poetically surnamed Hāfiz.

Kühnel, Von Ernst—Stoffe. In *A Survey of Persian Art.* (German text). *AI.* VIII, pp. 109–120. [1595

A review of *A Survey of Persian Art*, of A. U. Pope and P. Ackerman. Touches upon Textiles through the Sasanian Period, Textiles of the Islamic period. A Russian Document on Persian Textiles, Persian Weaving Techniques, and two Safavid figural satins.

Kurz, Otto—The Date of the Tāq-i-Kisrā. *JRAS.* (1941), Pt. 1, pp. 37–41. [1596

Discusses the most famous monument of Sasanian architecture and assumes that the Ṭāq-i-Kisrā was built under Khosrau I, A. D. 540, the year of the conquest of Antioch, which he regards as *terminus post quem* but suggests that its erection was, most likely begun a few years later during one of the truces interrupting the wars between Persia and Byzamtium; at any rate before 565, the date of the death of Justinian.

Matson, Frederick R.—A Review of "The Ceramic Art in Islamic Times: Techniques". *AI.* VIII, pp. 59–63. [1597

A review of Pope and Ackerman's *A Survey of Persian Art*, indicating the need for an objective technical study of Islamic ceramics based on materials that are of known provenance preferably from an archæological excavation. For technological purposes shards, are far more useful, when documented, than are whole vessels, because chips of both the body and the glaze can be removed from the former for microscopic study without serious injury to the piece, and an accurate mineralogical determination of the body composition and the nature of the glaze can be obtained.

Matson, Frederick R.—Review of "The Ceramic Art in Islamic Times: Contemporary Techniques." *AI.* VIII, p. 46. [1598

A short note pointing out the method of manufacture of faience vessels and tiles, of haft-rangi tiles, and of mosaic faience.

Mehta, H. P.—Mazdakism: A Plea for a Better Estimate. *BDCRI.* II, Pts. 3-4, pp. 397-401. [1599

Points out that neither the Zoroastrian writers nor the Arab historian have been able to give a true and critical judgment on Mazdak and his doctrines, the former on account of their religious prejudices and the latter, through want of original sources which were completely destroyed by Noshirwan. Mazdak is considered as the first Bolshevist. The rise and fall of Mazdak stands for an important phase in the history of Iran and is indicative of the state of Iranian society of those times.

Miles, George C.—Epigraphy. *AI.* VIII, pp. 105-108. [1600

Gives a list of Persian Inscriptions of Iran.

Paruck, Furdoonjee D. J.—On the Term 'Persia'. *ILQ.* XI, Pt. 3, pp. 145-153. [1601

The two terms Persia and Eran are synonymous. The kingdom which in English is called Persia, the Persians or Eranians themselves call Iran. But each of these words has a somewhat complicated history, which the author discusses.

——— On the Term 'Aneran'. *ILQ.* XI, Pt. 2, pp. 97-101. [1602

'Aneran' is the word found in inscriptions and coins of Ardashir I (A. D. 226-242) of Iran. The author discusses the historical events of the reign of Ardashir and concludes that the term *Aneran* means 'non-Eran' which signifies the sovereignty over non-Eranian countries.

——— The Emblem of the Crescent and Star. *ILQ.* XI, Pt. 4, pp. 232-235. [1603

Discusses the adoration of the sun and the moon in ancient Iran. The Venus cult and the significance of Venus, moon and crescent on the Parthian and Persian coins.

Saklatwalla, J. E.—Imaginary Conversation Between Omar Khayyam and Al-Ghazzali. *ILQ.* XI, Pt. 4, pp. 256-258. [1604

An imaginary conversation between Omar Khayyam and Al-Ghazzali when they both met by the side of Rubdar talking on life, soul and and mortality, with corroborative and parallel thoughts culled from the Diwan of Shams-i-Tabriz.

Schmidt, Erich F.—Flight over Ancient Cities of Iran. 16" × 11½", pp. xxii + 104, maps and illus. Oriental Institute, University of Chicago, Chicago, 1940. [1605

"This is a dramatic example of archæological discovery with the aid of air photography... ..The archæologist and the historian will delight in the details so clearly shown in the pictures themselves and further elucidated in the text and means of supplementary maps, transparencies, and line drawn on some of the views themselves to emphasize particular features. The text is a pleasant blending of archæology with informal accounts of flights and journeys".

GR. XXXI, p. 339.

Sen, Sukumar—Old Persian Inscriptions of the Achæmenian Emperors. pp. 288. University of Calcutta, 1941. [1606

"The countries of Iran, Irak and Asia Minor are fertile fields for recovering connecting links in the most important culture-complex staged in human history conveniently expressed in one Vedic word as *Daivāsuram*, the conflict between the Aryan and the Asura. The discovery of Mohenjo Daro and Harappa cultures within the boundaries marked by the Sindhu casts on the Indian historians a new responsibility to view things comprehensively and acquaint themselves with the sources of the history of their western neighbours".

V. S. Agrawala, JUPHS. XIV, p. 131.

"Those interested in the history of ancient Persia will find here the Achaemenian monarchs speaking to them directly in a Iranian culture will experience a pleasant surprise to find in the Daiva inscription (discovered in 1935) a striking corroboration of the daring theory launched by Prof. Benveniste that inspite of Zarathustra and his royal converts the religion of the Iranian *people* remained essentially Daivic. But Dr. Sen has planned his book specially for our students interested in philology. With this end in view he has given a Sanskrit *Chaya*—even at the risk of coining new forms at every step—to every Old Persian text. Over and above this, every Old Persian word has been philologically analysed in the copious notes added to every inscription".

Batakrishna Ghosh, IC. VII, pp. 498-499.

Trever, (Mrs.) C.—Gopatshah: Shepherd King. (Russian text). *TOSHM*, II, pp. 71-86. [1607

"A comment on the find of the archaic drawing of the "manbull" scratched on a piece of pottery, found in the upper pre-Achemenian or lower Achemenian layer in Tali Barzu. Only the upper part of the image is preserved, sufficient, however, to see that the creature was wingless and had no tiara, which usually adorns such images; they are well known to every student from the Assyrian, Babylonian,

Achemenian, Persian, and other sculptures. It seems quite obvious that the deity developed from the totem of a pastoral pre-Aryan people, probably inhabiting Central Asia at a distant period. We have no indication as to whether ancient Iranian people adopted the deity itself, or simply used the Assyro-Babylonian iconographic forms or their own idea which was close to it by its nature. In her erudite article, Mrs. C. Trever stresses the fact that the fragment, found in the Tali Barzu excavations, could not be the result of the influence of the Achemenian iconography, because it is of an earlier origin. She tries to prove that it was connected with the land of Gava, which apparently was the ancient name of Soghd, the original site of the sacred Airyena Vaenjo of the Avesta, the older portions of which were composed there. The Gopat, bull-man, and the king of bulls, was a deity connected with water and irrigation, just as the mythical bull Hadayash. It is possible that the name of the Zoroastrian Adam—Gayomart, was an evolution of the earlier Gavomard, i.e., primæval bull-man. In later times Mithra and the bull consecrated to him are possibly later phases of the same idea in which both parts of this mythical conception have split into their original elements. The honorific title borne by the Sasanian heirs of the Throne, 'Kushanshah', was apparently a substitute for the earlier title *Gopatshah. W. Ivanow, JBBRAS, Vol. 17 (1941), p. 37.*

Trever, (Mrs.) C.—A Sasanian Banner-top (Russian text). *TOSHM.* III. [1608

Describes a silver dragon head which was used as a top of the banner carried by the Sasanian troops.

Walker, John—A Catalogue of the Arab-Sasanian Coins. (Umaiyad Governors in the East, Arab-Ephthalites, Abbasid Governors in Tabaristan and Bukhara). 9½″ × 6″, pp. clxi + 244, 40 plates. The British Museum, London, 1941. [1609

Wilson, Arnold—South-West Persia. A Political Officer's Diary, 1907–1914. 8½″ × 5½″, pp. xii + 316. Oxford University Press, London, 1941, [1610

Description of the author's journey in Iran and the romance of map making.

Wilson, C. E.—Contributions to the Classical Persian-English Vocabulary. *IsC.* XV, pp. 349–378; 473–509. [1611

Gives quotations from Persian Works, and vocabulary of certain words occurring therein.

Tibet

Bailey, F. M.—The Spelling of Tibetan Place Names. *GJ.* XCVII, pp. 120–122. [1612

In Tibetan spelling of place names there are many silent letters, consonants are sometimes used solely to modify the sound completely, and many letters in combination with others entirely change their own sound. Several examples are given.

Chömpell, Geshe—Two Famous Bengali Pandits in Tibet. *M-B.* Vol. 49, Pt. 1, pp. 31–32. [1613

Points out that the founders of Lamāism in Tibet was a Bengali —Pandit Shantarakkhita. He visited Tibet together with Padma Sambhava, and all the Tibetan monks are his followers.

Macfarlane, Eileen W. E.—Tibetan and Bhotia Blood Group Distributions. *JRASBS.* VI, pp. 1–5. [1614

Gives the result of blood tests carried out on 112 mixed Bhotias at Darjeeling. The term Bhotia is a general one for Tibetans and certain hill people of Bhutan, Nepal and Sikkim States who possess some Tibetan intermixture.

Majumdar, R. C.—Political Relations of Tibet with India. *JGIS.* VIII, Pt. 2, pp. 92–97. [1615

Gives a broad outline of the foundation of the kingdom of Tibet, and how the king of Tibet was drawn into Indian politics at various times.

Mei, Y. P.—Kumbum: The Cradle of Protestant Lamaism. *Asia.* XLI, pp. 676–678. [1616

Describes the Lamasery and the type of Lamaism in Kumbum.

Sen, Siva Narayana—Tibet and Her Art. *TMR.* LXX, pp. 541–551, 12 illus. [1617

Shafer, Robert—The Vocalism of Sino-Tibetan. *JAOS.* Vol. 61, Pt. 1, pp. 18–31. [1618

Part 2. Consonantal Finals. Shows that phonetic equations for Sinho-Tibetan languages are possible, contrary to the opinion of Wulff and others. For previous instalment see *JAOS.* Vol. 60, pp. 302–337. (See *ABIHI*, III, No. 2096).

Smith, A. D. Howell—The So-Called "Devil Dancers" of Tibet. *IAL.* XV, Pt. 2, pp. 95–99. [1619

Points out that the name 'devil dancers' is misleading, for the idea conveyed by it is that of rites to placcate evil spirits. Gives the origin, the development and the significance of the dance.

Mesopotamia, Syria, Asia Minor, Palestine

Bool Chant—Anglo-French Conflict in the Near East, 1839-1842. *JAHRI*, I, Pt. 1, pp. 44-62. [1620

The Anglo-French conflict which arose from the rivalry between Mehmet Ali, the Pasha of Egypt and his old master, Sultan Mahmud of Turkey, over the tobacco trade.

Burrows, Millar—What Mean these Stones? The Significance of Archæology for Biblical Studies. 8vo. pp. 306, illus., maps., indices. American School of Oriental Research, New Haven (U.S.A.), 1941. [1621

The archæological discoveries of the past century in the Near East have brought to light innumerable remains of forgotten ancient civilisations. During the past twenty years the tempo of excavation and exploration became so accelerated that even specialists seldom were able to control more than a segment of the vast field.

It is small cause for surprise, therefore, that very few scholars were sufficiently at home in both philology and archæology to write competently on both subjects, and that few of them possessed balance and historical training enough to combine such divergent studies in really good syntheses.

Diakonov, I.—On the Origin of Writing in Mesopotamia. (Russian text). *TOSHM.* III, pp. 27-48. [1622

Drower, E. S.—The Alf Trisar Suialia "The Thousand and Twelve Questions". *JRAS* (1941), pp. 101-126. [1623

Discusses MS. copies of *Alf Trisar Suialta*, which is not a single composition, but a collection of writings or fragments under the title of one of the texts incorporated. It is important when considering the origins of the Mandaeans and their religious system.

Ingholt, Harald—Denmark Excavates in Syria. *Asia*, XLI, pp. 199-202, 2 plates. [1624

Describes the finds excavated in Syria.

——— Tombs in the Syrian Desert. *Asia*, XLI. pp. 506-511, 2 plates. [1625

Under the direction of Henri Seyrig, the French Department of Antiquities in Syria has done brilliant work in Palmyra, especially in the temple of Bel. Describes the antiquities.

Melkonian, Vartan—The Rufa-i Shaikhs: The Miracle Workers of Iraq. *ILQ*. XI, Pt. 2, pp. 83-85. [1626

The Rufa-i are a clan in the upper parts of Iraq. They belong to the Darvish sect who are known as Rufa-i Shaikhs. The author describes their home and their miraculous performances.

——— Some Historical Notes on Shadi and Baghailah. *ILQ*. XI, Pt. 4, pp. 246-255. [1627

A brief account of Baghailah (now known as Na maniyah) and Shadi lands on the Tigris.

Satakopan, R.—Iraq Through the Ages. *NR*. XIV, pp. 155-168. [1628

Begins from the earliest period known to history, nearly 600 B.C., the advent of the Europeans; the great war 1914-1918, and the Anglo-Iraq treaty.

Speiser, E. A.—The Beginnings of Civilisation in Mesopotamia. *Aty*. XV, No. 58, pp. 162-175. [1629

Printed from the Supplement to the *JAOS* 'The Beginnings of Civilisation in the Orient', a symposium at the meetings of the American Oriental Society, 13 April, 1939.

Concludes that the foundations of the historic civilisation of Mesopotamia were laid in Uruk times. The next stage was one of intensive co-ordination and readjustment. Increasing wealth brought in new elements, specifically from Elam and the West. But the Sumerian framework had been established and was gaining strength. Presently it was ready for emergence into the Early Dynastic order and the full light of history.

Stein, Sir Aurel—The Ancient Trade Route Past Hatra and Its Roman Posts. *JRAS*. (1941), Pt. 4, pp. 299-316, 1 plate, 1 sketch map. [1630

A survey of ancient remains along a portion of Rome's Mesopotamian *Limes* in the extreme north-west of Iraq.

Central Asia and Turkestan

Belenitsky, A.—Regarding the History of the Participation of Craftsmen in Town Festivals in C. A. in the XIV-XV cc. (Russian text). *TOSHM*. II, pp. 189-202. [1631

Bernstam, A.—Turgesh Coins (Russian text). *TOSHM*. II, pp. 105-112. [1632

Bernstam, A.—The Bathhouse in Ancient Taraz and Its Date, (Russian text). *TOSHM.* II, pp. 177–184. [1633

Bishop, Carl Whiting—The Beginnings of Civilisation in Eastern Asia. From the Smithsonian Report for 1940. Publication No. 3625. 9½″ × 6″, pp. 436–445. Smithsonian Institute, Washington, 1941. [1634

It is shown that civilisation appeared earlier in the Near East. There, certain animals were domesticated, certain plants brought under cultivation; there, too, various basic inventions were made and city life first arose. In Eastern Asia, the author finds things quite otherwise. Many of the above culture traits appeared there too; but they invariably did so far later, and, relatively speaking, at an already fairly advanced stage of evolution. Nothing has been found to suggest their independent origin there, while in certain instances he finds definite evidence of their ultimate derivation from the West. These traits displayed in the Far East, moreover, just that archaic and fragmentary nature characteristic of marginal areas everywhere. Many, therefore, it would appear, to the stimulus imported by cultural diffusion from the ancient Near East must have been due to the origin and fundamental type of that civilisation which eventually took form in eastern Asia.

Borisov, A.—An Interpretation of the Images on the Biya-Nayman Ossuaria. (Russian text). *TOSHM.* II, pp. 25–49. [1635

"Shows that Ossuaria, or Astudans, i.e., ceramic coffins for bones used in Zoroastrianism, were of different origin. Some of those, found in different excavations belonged to Christians, and others to Jews, and this is also testified by written sources. Comparing a considerable number of fragments, he analyses the meaning of different figures, the images of which are often found on the *astudans*, and comes to the conclusion that some of them are personifications of the four elements, and others of Zrwan, identified with Chronos."

W. Ivanow, JBBRAS, Vol. 17. p. 38.

Burrow, T.—A Translation of the Kharosthi Documents from Chinese Turkestan. James G. Forlong Fund, Vol. XX, pp. 151. Royal Asiatic Society, London, 1940. [1636

"A number of Prakrit documents written in the Kharosthi script were discovered by Sir M. Aurel Stein during his three expeditions to Chinese Turkestan in 1900–1, 1906–8 and 1913–16, beyond the Niya river in the regions of Niya, Lou-lan, Tun-huang, Imam Fa'far Sadiq and Endere......The documents have opened up a new fertile field of study to scholars who are interested in the expansion of Indian culture and, especially, in the philology of middle Indo-Aryan."

Dines Chandra Sircar, IHQ. XVIII, pp. 286–287.

Cohn-Wiener, Ernst—Ruin Sites in Turkistan. *Asia*, XLI, pp. 102-106, 2 plates. [1637

Describes some sites in Turkistan now in ruins.

Day, Florence E.—The Islamic Finds at Tarsus. *Asia*, XLI, pp. 143-146, 2 plates. [1638

Tells of Tarsus under the Muslims, particularly from the Arab conquest in the 7th century to the return of the Byzantines in the 10th.

Diakonova, M.—A Bronze Weight with the Name of Isma'il Sâmani. (Russian text). *TOSHM.* II, pp. 165-176. [1639

——— A Terra-cotta Figurîne of Zahak, (Russian text). *TOSHM.* III, pp. 195-208. [1640

Collating the Vedic, Avestan, and Sasanian sources, she comes to the conclusion that originally Zohak (Azhi Dahaka), Arabicised into Dahhak, was a parallel of the vishapas of Transcausasia, who were the deities of fertility and water, developments of the ancient totems of fish or snake. Originally connected with Yima, he was portrayed as a three-headed deity; later on, when turned by myth into a diabolical Arab prince, he received two snakes growing from his shoulders as substitutes for the additional heads.

Field, Henry, and **Prostov, Eugene**—Excavations in Uzbekistan. *Asia.* LXI, pp. 243-244. [1641

The second Uzbek expedition, organised by the Uzbekistan Committee for the preservation and study of monuments of material culture in Tashkent and the Institute for the History of Material Culture in Leningrad, during 1940, continued the excavations of tumuli near Kaunchi-Tepe.

Flittner, H.—Chase and Flight with Animals in Art of Western Asia (Russian text). *TOSHM,* III, pp. 41-70. [1642

Grigorieff, G.—The Expedition of Tali Barzû (Russian text). *TOSHM,* II, pp. 87-104. [1643

The Tali Barzû, together with the original site of Samarqand itself are apparently the oldest inhabited places in Soghd, as excavations prove. These were started in 1936, and continued in subsequent years.

"The earliest traces of habitation are found by a square enclosure, built on the basic rock. It yielded some interesting archaic figurines, shards, etc. The second, Achemenian layer, contains more traces of habitations; the third Hellenistic period apparently witnessed considerable revival; its yield includes a fair number of statuettes of clearly

Greek type. The next, Kushan layer, adds traces of Buddhistic influences, and several inscriptions in Soghdian. The Sasanian, fifth layer, introduces quite new forms,—typical Sasanian art technique, and figurines with Turkish features and maces. In the sixth layer appear green-bluish glazed pottery and Soghdian coins, casts and with a square hole in the middle, after the Chinese fashion".

W. Ivanow, JBBRAS. Vol. 17, p. 29.

Ivanow, W.—Some Recent Russian Publications on Archæological Research in Central Asia. *JBBRAS.* Vol. 17 (N.S.), pp. 25-41, 2 plates. [1644

Takes stock of a few Russian publications on Oriental subjects, which have been received in Bombay.

Jain, Hiralal—Paiśācī Traits in the Languages of the Kharoṣṭhī Inscriptions from Chinese Turkistan. *NUJ.* No. 7, pp. 40-45. [1645

Notes how far the Paiśācī tendencies are noticeable in the language of the Kharoṣṭhī documents discovered by Sir Aurel Stein in Chinese Turkistan, and assigns to the language a place amongst the varieties of Prakrit known to ancient grammarians, and calls it Paisaci or a form of Paiśācī Prakrit. The conclusion throws some fresh light upon the question of the original home of Paiśācī.

Kurdian, H.—An Armenian MS. with Unique Mongolian Miniatures. *JRAS.* (1941), pp. 145-148, 3 plates. [1646

Describes a MS. composed of two different Armenian texts. One of *Haismāvourk* written about 1630, and the other of *Jāshots* (church ritual). In the fragmentary *Jāshots* there are two full page miniatures: The Nativity and the Crucifixion, which have been executed over the original writing of the MS. The writer considers that the technique of the miniature is not Armenian but Mongolian. Concludes: "Perhaps through plunder or in some other way the MS. came into the possession of a Mongolian miniaturist who then produced these compositions solely to satisfy an urge to miniature a large and important looking MS."

Lattimore, Owen—Inner Asian Frontier of China. American Geographical Society (Research Series No. 21), 8" × 5½", pp. xxiv + 586, New York, 1940. [1647

The area considered includes virtually the whole terrain of Central and Eastern Asia with which China has had close contact, and the time sequence embraces a detailed survey of the different forms of social evolution from the neolithic to the imperial age and a broader but most suggestive discussion of modern developments and contemporary tendencies and possibilities.

Piotrovsky, B.—The Scythians and Transcaucasia (Russian text). *TOSHM*, III, pp. 71–90. [1648

Refers to the conditions of the 8th century B.C., when the Scythians made their appearence in Asia Minor. Their relation with the Scythians in Transcaucasia, Northern Caucasus, and the steppes further North is traced.

Poppe, N.—The Karasakpay Inscription of Timur (Russian text). *TOSHM*, II, pp. 185–188. [1649

Prawdin, Michæl—The Mongol Empire : Its Rise and Legacy. Translated by Eden and Cedar Paul. pp. 581, George Allen & Unwin, London, 1940. [1650

" A vivid picture of the time when the Mongols were but a coglomeration of nomadic clans, scattered over wide inhospitable areas, and traced the stages through which, mainly by the genius of one person, they were transformed into the most powerful nation that Asia had yet seen. The history Jenghiz Khan, who worked this great miracle, reads almost like a romance in the pages of this interesting volume, and even the interminable stories of war, accompanied by rapine, massacre and wholesale destruction, do not tire the reader or distract his attention from the underlying unity of the theme......The subsequent history of the Mongols has been traced with equal skill and ability and the outstanding personality of Tamerlane has been sketched in bold outline". *R. C. Mazumdar, TMR. LXX, pp. 73–74.*

Yakoobovsky, A.—Paykand Expedition of 1939 (Russian text). *TOSHM*, II, pp. 51–70. [1651

Many interesting finds are reported, including more than 200 coins of the Kushan, Sasanian, Soghdian, Samanid periods, and later. Interesting data were collected about the conditions of life in this part of ancient Soghd". *W. Ivanow, JBBRAS. Vol. 17, p. 28.*

—— The Zarafshān Valley Expedition of 1934 (Russian text). *TOSHM.* II, pp. 113–164. [1652

The Zarafshān valley expedition of 1934 was undertaken for the purpose of the survey of historical sites along the ancient wall, built to protect the Bukhara oasis from the raids of the Nomads some time before the 8th century A.D., and abandoned in the tenth century. It defended the cultivated lands, and at different intervals had *rabaṭs* inhabited spots, near different gates at which trade was carried on with the nomads of the desert, as was also the case with the Chinese wall. The wall is known under the name of Kampir-duwal, i. e. 'the wall of the old women'. As indicated by the archæological remnants found in the different strata, life continues in these places much after the standards of Sasanian times: pottery, etc., show great affinities

with similar objects found in the corresponding strata of the more ancient spots in the locality, such as Samarqand. The largest town, Dabusiyya, reveals an interesting circumstance: potsherds found in the ruins prove the fact that habitation continued up to the Mongol invasion". *W. Ivanow, JBBRAS, Vol. 17, p. 27.*

Yakoobovsky, A.—A Review of the History of Excavations and other forms of Archæological Work in Samarqand (Russian text). *TOSHM.* II, pp. 285–337. [1653

Greater attention by far has always been paid to the surface monuments of the Timurid time. Guri Amir, i.e., the mausoleum of Tamerlane, the chief mosque, Bibi Khanim, the madrasas, Aq-Saray, Ruhabad, etc., and especially the sepulchral group of Shah-Zinda, were carefully measured and photographed.

One of the last interesting finds in the excavations in Afrasiyab before the last war was the discovery, in 1913, of Buddhist building was unearthed, containing some frescoes.

W. Ivanow, JBBRAS. Vol. 17, pp. 30–31.

Zouber, S. — Musical Instruments in the Khara-Khoto Iconography (Russian text). *TOSHM.* III, pp. 325–337. [1654

Describes different types of musical instruments of Chinese or Central-Asian origin.

SECTION IV

Islamic World

Abbot Nabia—Arabic Paleography. *AI*, VIII, pp. 65–104, 2 plates. [1655

Reviews the paleographical materials offered in *A Survey of Persian Art*, by A. U. Pope and P. Ackerman. Disposes some points raised by Arthus Jeffery in a review of the writer's study, *The Rise of the North Arabic Script and its Kuranic Development.* (See *ABIHI.* III, No. 2093), and presents new materials that lead to some suggestions on the development of early Islamic secular script.

Ali, A. Ysuf—Muslim Culture and Religious Thought. In No. 1455, pp. 382–416. [1656

Analyses the causes of the hostility of the Indo-Muslim mind to British education and British culture at the beginning of British rule in India, and concludes some of its consequences.

Bawa, Peer—Sufism: Ancient Knowledge of Man. pp. 29. The Sufi Movement of Ceylon, Kandi, 1941. [1657

An argument in favour of the mystic path of the Sufis as the means for the realisation of Truth embodied in the self. But the symbolic interpretation of the life and teachings of the prophets seems to be somewhat extravagant.

Bhatnagar, Ishwar Chandra—Mystic Monasticism During the Mughal Period. *IsC.* XV, pp. 79–90. [1658

With the development of Sufic Philosophy and thought monasticism in Islam came into being. Discusses such monasticism in India during the Mughal period.

Blyth, Estelle—The Druzes: The People of the Mountain. *AR.* Vol. 37, No. 131, pp. 582–588. [1659

Gives a short account of the Druze. The Druze creed was originally an offshoot of the Ismaileyeh, a Shiah sect founded by Ismail, eldest son of the sixth Shiah Khalif, which split in two after his death.

Bohdanowicz, C.—The Muslims in Poland. *AR.* Vol. 37, No. 131, pp. 646–656. [1660

These Tatars were the descendants of the old Turco-Mongols who so often plundered Poland in the latter part of the Middle Ages, advancing as far as the walls of Cracow in 1241. The writer's elementary ideas about the origin land the history of the tribes, which has never been large, and now comprises about 15000.

Boldirev, A.—Memoirs of Zaynu'd-dīn Wāṣisī (Russian text). *TOSHM*, 11, pp. 203–274. [1661

Buchthal, Hugo—Indian Fables in Islamic Art. *JRAS.* 1941, Pt. 4, pp. 317–324, 4 plates. [1662

Discusses some Bidpai miniatures, which he says are from the Fables of Indian origin.

Divavi, A. S.—Fazail-e-Quran (Gujarati text). 2nd Edn. Royal 8vo. pp. 20. Din Electric Printing Press, Ahmedabad, 1941. [1663

A collection of forty Hadis from the Quran with explanations.

Dunlop, D. M.—The Spanish Historian Ibn Hubaish. *JRAS.* 1941, Pt. 4, pp. 359–362. [1664

Points out the importance of Ibn Hubaish and his writings.

Farmer, Henry George—The Jewish Debt to Arabic Writers on Music. [1665

Shows how much the Jews borrowed music from Arabic sources.

——— Music: The Priceless Jewel. *JRAS*, 1941, Pt. 1, pp. 22–30; 127–144. [1666

Gives translation with comments of the text on audition of *Al-iqb-al-farid* of Abu Umar Ahmad Muhammad ibn Abd Rabbihi better known as Ibn Abd Rabbihi, (860–940). *Dhamm al-malahi* by Ibn Abi l-Sunya is a censure of audition. In it, music is linked with gambling, drunkenness, fornication, and *luwat*, among the *malahi* or forbidden pleasure. The *Al-iqd-al-farid* written in defence of audition which the writer offers here in its entirety, together with other sections on music from the same treatise.

Ghosh, Ramesh Chandra—Constitutional Development in the Islamic World. With a Foreword by Dr. Kalidas Nag. 8¾″ × 5″, pp. ix + 323. The Book Company, Calcutta, 1941. [1667

An interesting and reliable survey of public administration in the Near East. The treatment is non-technical and yet it is based on a scientific sifting of evidence and criticism of available materials.

Gibb, H. A. R.—Islamic Society and the West. A Study of the Impact of Western Civilisation on Moslem Culture in the Near East. Vol. I. Islamic Society in the Eighteenth Century. Demy 8vo. pp. 376, Royal Institute of International Affairs. Oxford University Press, 1941. [1668

First part of an attempt to give an account of the state of Muslim society before the opening of the nineteenth century. Based on original Turkish and Arabic sources.

Grunebaum, Gustave von—Arabic Literary Criticism in the 10th Century A.D. *JAOS.* Vol. 61, Pt. 1, pp. 51-57. [1669

Shows that in literary theory the 10th century was an age of specialists, of people who abandoned the unscientific generalisations that make for the charm and the weakness of their great predecessor, al-Jahiz. Rational treatment of detail, little discoveries in the rhetorical field, progress to a safer and more elaborate system of critical qualifications.

Habeebunissa (Begum)—The Conception of Fate in Islam. *HYJMU.* II, pp. 7-10. [1670

Discusses the different Muslim Schools of thought. All try to reconcile religion with philosophy. The writer sees all these schools have an element of truth and merely emphasise different aspects of the same truth.

Hamidullah, M.—Muslim Conduct of State. *IsC.* XV, pp. 1-44; 157-206; 271-316. [1671

A treatise of Muslim public international law, consisting of the laws of war, peace and neutrality together with precedents from orthodox practice.

Hasrat, Bikrama Jit—[Arabic Thought and Its Place in History.] by Dr. DeLacy O'leary. Kegan Paul, London, 1939. [1672

"Even the theory of neo-Platonic origin of mysticism is as much doubtful as the association of its fundamental doctrines exclusively with Vedantism or Buddhism, and here Dr. O'leary has been over-zealous in establishing his hypothesis......the doctrine of *Fana* which is universally admitted on all hands to be of Indian origin, has been exclusively associated with teaching of the neo-Platonists, a fact which the author has failed to establish. In the case of the doctrine of "unitive state", he is quite uncertain whether it was borrowed from Buddhism, Gnostism or neo-Platonism, but strange, as it may appear, he says: "But in this as in other parts of Sufi speculation it seems was neo-Platonic: even in mysticism the Greek mind exercised its influence in analysing and constructing hypothesis."

VBQ. VI, pp. 282-284.

Hassan, Zufar—A Farman of Farrukhsiyar. *JAHRI.* I, Pts. 2-3, pp. 179-188. [1673

The *farman* in favour of Hafiz Mohammad Hasan for teaching the Quran to the neo-Muslims; the award being half a rupee in excess to the emoluments of other Hafizes.

Hussain, Sultan *Ed.*—Shahid-e-Azam-Husain, (Urdu text). Demy 8vo. 15 pp. Sultani Press, Bombay, 1941. [1674

Poems dealing with the martyrdom of Hazrat Husain at the battle of Karbala, by various poets.

Ivanow, W.—Early Shi'ite Monuments. *JBBRAS.* Vol. 17, pp. 1-23. [1675

A brief study of the early Shi'ite monuments which manifested itself in a long series of sectarian formations, and especially Shi'ite risings, led by hundreds of different numbers of the gradually increasing family of Alib b. Abi Talib. Gives the story of this rising from *Sharhu'l-akhbar* in a condensed form, and ends with three pages of Index to the work.

Jafri, S. N. A.—Islamic Mysticism: Its Effect on Urdu Poetry. *AP.* XII, pp. 511-513. [1676

Shows how a Sufi regards the mystics practices as indispensable for illuminating his heart and for edifying his soul. This high philosophy permeates the Urdu poetry of the early days when the Urdu poets where themselves Sufis.

Jeffery, Arthur—[The Qur'an. Translated with a critical re-arrangement of the Surahs] Edinburgh, 1939. See *ABIHI.* II, No. 1297. [1677

" As this part includes all the earlier and more difficult passages, the dividing up of the Suras into component parts is in many places confessedly less certain than in the earlier volume, and as we know so little of the back-ground of the early pronouncements of the Prophet, many of the interpretations of this early material are necessarily more speculative......Perhaps the most significant thing that emerges from this analysis of the Surahs, is that, contrary to earlier opinion, we have relatively little early Meccan material in the Qur'an, while much more than we had allowed must be considered as Madinan in origin, and still more as Madinan in its present form, even though it may contain early material." *JRAS.* (*1941*), *pp. 81-82.*

Jones, V. R. and **Bevan, L.**—Woman in Islam. A Manual with special Reference to conditions in India. Crown 8vo. pp. 455, 1 plate, bibliography and index. Lucknow, 1941. [1678

Jones V. R. and Revan, L.—The Approach to Muslim Women. A Supplement to *Women in Islam*. 12mo. pp. 78. Lucknow, 1941. [1679

Kalburgi, K. M.—Mahammad Paigambaravaru (Kannada text). pp. 8. Chandrodaya Press, Darwar, 1941. [1680

A short life sketch and the teachings of Mohamed.

——— Islama Dharmabodhe (Kannada text). pp. 7. Chandrodaya Press, Dharwar, 1941. [1681

Main principles of Islam.

Khadduri, Majid—The Law of War and Peace in Islam, pp. x+132, Luzac, London, 1941. [1682

"This little book is pleasantly written and agreeably free from prejudices and extravagant claims. Without much claim to originality of thought or depth of research, it at any rate shows, on the whole accurate study and that the author has been initiated into the difficult business of research on right lines and has consulted the principal authorities, ancient and modern, on the subject.

S. V. Fitz Gerald, BSOS. X, p. 1014.

Khan, Mouli Abdul Latif—A Short History of the Glorious Moslem Civilisation. (Pearls of Sufistic Lore). Parts IX-XIII. 12mo. pp. iv+94, 1941. [1683

Khan, M. A. M.—Modern Tendencies in Arabic Literature. *IsC.* XV, pp. 317-330. [1684

An essay giving a general outline of the subject matter.

Klein, Walter C., *Tr.*—'Alī ibn Ismā'il al-As'arī's al-Ibānah 'an usul addiyānah. (The Elucidation of Islam's Foundation). Translated with introduction and notes. American Oriental Series, Vol. 19. 8vo. pp. xiii+143. American Oriental Society, New Haven, 1941. [1685

Lewis, B.—British Contributions to Arabic Studies. With preface by A. J. Arberry. 8vo. pp. 29. [1686

McPherson, J. W.—The Moulids of Egypt (Egyptian Saints-Days). With a foreword by Prof. E. E. Evan-Pritchard; full glossary and Index. 8vo. pp. xiv+351, 50 illus., many maps. Giza, 1941. [1687

"It is a description of the Moulids of Cairo, and of some of the principal moulids in the provinces, and, as such, has great scientific value. It is a contribution to our knowledge of Egyptian life, a worthy supplement to the immortal writings of Lane. Major McPherson has paid to the people of Egypt the debt which he freely acknowledges he owes them for the hospitality and kindness he has enjoyed at their hands for close on half a century." *Preface.*

Meyerhof, Max—The Philosophy of the Physician, Ar-Razi. *IsC.* XV, pp. 45–58. [1688

A brief description of works of Abu Bakr Muhammad ibn ar-Razi, known as the greatest clinical genius among the physicians of the Islamic World during the Middle Ages.

Nainar, S. Muhammad Husayn—Some Tenets of Islam. *AOR.* VI, Pt. 2, pp. 1–13. [1689

Explains a few points in Islamic Creed.

Ptitsin, G.—Poetical Works of Sayyida (Russian text). *TOSHM.* II, pp. 275–284. [1690

Ritter, H. *Ed.*—Ilahi Name, by Fariduddin Attar, pp. 30 + 440 + 16. Ma.arif Press, Istanbul, 1940. [1691

Persian poetical work of the famous Sufi poet. The poem consists of a dialogue between a father and his son; the father admonishes the son and illustrates his points of view with stories which fill the bulk of the volume. The foreword of the editor is in German and Persian.

Rizvi, S. N. Haider—Music in Muslim India. *IsC.* XV, pp. 331–340. [1692

Describes the introduction of Muslim music in India, and its development.

Roychoudhury, Makhanlal—The Din-I-Ilahi or The Religion of Akbar. 8½″ × 5½″. pp. xliii + 337. University of Calcutta, 1941. [1693

Endeavours to probe into the inner strands of the great religious upheaval that marked the age of Akbar as they manifested themselves not only in India, but in other parts of Asia. The work shows how in the genesis of the Din-i-Ilahi, the Central Asian forces stretching back into early Mongol culture wound their course through the Semiticism of Arabia, filtered through the Monism of Iran and were ultimately Aryanised by the touch of Hindustan. The time at which Akbar's stage was to set marked by a spirit of Electicism prepared by Hindu Saints and Muslim Sifis and by other forces of liberal Islam".

C. S. Srinivasacharyar, JIH. xxi, p. 128.

Sadiq, A.G.M.—Behesti Zevar Athna Swarganum Gharenum, Part 6. (Gujarati text). Surat, 1941. [1694

A collection of customs alleged to be bad prevailing in the Muslim Society.

Salmin, M. A. Al-Haj—Imam Hasan: Chief of Youth of Paradise. 7½″ × 5″, pp. 206, Bombay, 1941. [1695

Intended as an introduction to a more comprehensive series of the "Biographies of Muslim Saints", which the author had in contemplation. The present is a biography of Imam Hasan, the grandson of the Prophet and completes the series of the "Holy Five".

Samin, Mohammad Ali Al-Haj—Imam Hasan. 7″ × 4¾″, pp. 203. Pub.: Author, Bombay, 1941. [1696

A biographical sketch of Imam Hasan, intended by way of introduction to a more comprehensive series of the "Biographies of Muslim Saints."

Sastri, M. L. Roy Choudhury—Library in Islam. *BPP.* LXI, pp. 65–70. [1697

Describes the book-writing, book-binding and the Libraries of the ancient Islamic World.

Schloessinger, Max, *Ed.*—Ansab al-Ashraf of al-Baladhuri. Vol. 4B. pp. 172+48+28. University Press, Jerusalem, 1928–1940. [1698

"The chief events narrated are those connected with the death of Yazid I, the battle of the Harra, the siege of Mecca, the expulsion of 'Upaidullah from Basra, the attempt to detach Basra from Ibn Zubair, and also the murder of 'Amr b. Sa'id......The volume is disappointing, because it contains little that is both new and important. It is tempting to say that every fact in muslim history is contradicted by some authority or other. There is much interest in addition to the main history". *A. S. Triton, BSOS. XI, pp. 221–222.*

Sekandar, Jalaluddin Hossain — The Meaning of Islam. 7"×4½", pp. 60 Pub.: Author at 5/2B, Dilkush Street, Calcutta, 1941. [1699

Attempts to explain the meaning of Islam to the English-speaking world.

Sherwani, H. K.—A Muslim Political Thinker of the Ninth Century A.C., Ibnī Abi'r-Rabī. *IsC.* XV, pp. 143–156. [1700

A study of political ideas couched in Ibni Abi'r Rabi's work *Sulūku'l-Mālik fitadbiri'l-Mamālik,* written during the reign of the eighth Abbasid Caliph.

Subhan, Abdus—Mu'tazilite View on Beatific Vision. *IsC.* XV, pp. 422–428. [1701

Mu'tazilites means the seceders from the Orthodox church of Islam. They were a sect of Muslims with whom reason was the higher form of knowledge, even revelation presupposing it. The rationalist movement they started came into being towards the end of the Ummayed period and subsequently flourished during the hey-day of the Abbasides only to collapse physically on the rise of the Imam Abul Hasan al-Ash'ari. The writer presents the point of view of the Mu'tazilites on the Vision of God.

Syed, Md. Hafiz—Nawab Jaffar 'Alī Khān Asār's Mystical Poetry. *AP.* XII, pp. 516–519. [1702

Appreciation of the mysticism of a leading Urdu poet Asār.

Syed, Sulaiman Nadvi—Gujaratmān Paigamber Kathan nā Sikashndatao. (Gujarati text). *SFGST.* V, Pt. 4, pp. 441–450. [1703

Preachers of the Sayings of the Prophet in the original Urdu text of Imamuddin S. Dargahwala. It is an account of different religious Arabic scholars versed in the study of Hindi. The translation is only of the portion of the text which relates to Gujarat.

Umaruddin, M.—Idea of Law in the Philosophy of Al-Ghazzali. *MUJ.* VII, pp. 80–95. [1704

A short study of love of God according to al-Ghazzali.

SECTION V

MISCELLANEOUS

(Pertaining to countries not included in this work but having reference to Indology)

Acharya, P. K.—Maya Architecture of Central America. *JUPHS.* XIV, Pt. 2, pp. 36–40. **[1705**

Discusses the word Maya of the several architectural texts and says that it need not be the name of the same person; like Manu, it appears to be a generic name. Then he goes on the Maya remains discovered in Mexico and concludes that the Central American civilisation was directly derived from India.

Chaman Lal—Hindu America. 9¼″ × 6″, pp. 247 + xvii, 84 illus. 2nd Edn. New Book Company, Bombay, 1941. **[1706**

Parallels between the culture of the American Indians and that of the ancient Hindus. It is difficult to be certain about direct influence or borrowing by one culture from another. Undertakes to prove the pre-historic wave of emigration from India found its way to the Western Continent long before Columbus reached its islands in the East.

Chand, Bool—The Evacuation of the Island of Karrack, 1841–42. In No. 1222, pp. 163–169. **[1707**

Narrates a case of conflict between the Government of India under Lord Auckland and the British Foreign Office, in 1841. The conflict of view related to the small island of Karrak in the Persian Gulf, which had been occupied by the Government of India on 19th June, 1838, as a counterblast to the Persian invasion of Herat.

Flines, E. W. v. O de—Chineesch porcelein uit den Portugeeschen tijd. *TITLV.* LXXXI, Pt. 3, pp. 438–440, 2 plates. **[1708**

Points out some Chinese porcelein having decorations of Portuguese Coat-of-Arms.

Heras, H.—The Hamitic Indo-Mediterranean Race. *NR.* XIV, pp. 185–196. **[1709**

Discusses the origin of primitive nations from the Biblical point of view. • Identifies the Dravidians of India as the original nucleus of the Hamitic race; the identity of the Aryans with the descendants of Japheth is deduced from the innumeral lexical similarities between Dravidian languages and Sanskrit.

Mac Fadden, Cliffort H.—A Bibliography of Pacific Area Maps. With an Introduction by Robert Burnett Hall. A Report in the International Research Series of the Institute of Pacific Relations. 9″ × 6″, pp. xxiii + 107, 1 map. Studies of the Pacific No. 6. Institute of Pacific Relations, New York, 1941. [1710

Seven major regional divisions, the World, the Pacific Ocean, Asia, Australia, Oceania, N. America and S. America, are used as the primary basis of organisation of the nearly 300 maps and sets of maps included in the bibliography.

Reilly, Bernard—Aden and its Links with India. *AR.* Vol. 37, No. 129, pp. 65–80. [1711

Deals with the Fortress and Port; British Administration; The First Governor, Captain Haines; Administrative Changes; Indian Mercantile Community and the Protectorate that lies behind Aden.

Sansom, Clive—The First Teacher: The Life and Religion of Akhnaton. *AP.* XII, pp. 163–165. [1712

Reconstructs the life of the Egyptian king Akhnaton. Ancient as the civilisation of Egypt is, India has greater claims to be the oldest cradle of human civilisation and Egypt herself derived her inspiration from old Aryāvarta.

Sternbach, Ludiwik—Similar Social and Legal Institutions in Ancient India and in Ancient Mexico. *PO.* VI, pp. 43–56. [1713

Gives some examples for legal and social institutions identical, or similar in Ancient India and in Ancient Mexico. He does not know the source of the origin of the life, of the customs, of the moral and legal rules, of the thoughts etc., in Mexico, and he does not know where they originated but sees similarity in ancient Mexican and ancient Indian social and legal institutions.

INDEX TO AUTHORS AND REVIEWERS

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GENERAL INDEX

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